The UNITARIAN ADVANCE

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1915

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Do We Understand One Another?

The business policy of the NEW UNITARIAN ADVANCE is one of courtesy, tempered by patience. Nobody has any money to make out of this enterprise; our sole aim is to keep going—so long as enough people want us to keep going. So far, the liberal support of our subscribers has left us in no doubt as to their desire.

* * * * *

As a method of courtesy and convenience (not our own), we have followed the custom, from the beginning, of continuing to send our magazine to subscribers until they request its discontinuance, and to send them quarterly a statement of their standing, in order that there may be no mistake. This is purely an honor-arrangement. We have no legal claim on subscribers who allow their magazines to run on without definite renewal, and they have no legal right to expect us to continue without advance payment. But the custom we have followed seems to suit most people best.

* * * * *

Does it suit you? If not, we cannot know it, unless you let us know. We lose money by this custom, perhaps; we do not want to lose friends. If you wish to have your magazine stop when your period of payment lapses, please tell us so. If the quarterly notice of dues distresses you, also please let us know. When a year elapses without payment, we are required by the Post Office department, by whose grace we are accorded second-class privileges, to discontinue the honor system. That stands before courtesy; we must comply with the law.

* * * * *

Our only aim is to keep THE UNITARIAN ADVANCE solvent, to make it as good and useful as possible, to please as many people as possible, and to deal fairly with everybody. Will you not coöperate with us in this policy of courtesy and good will?

THE PUBLISHERS.

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume V FEBRUARY, 1915 Number 6

THE SECOND CHURCH in Boston has a long and honorable past, and it seems to be the determination of its new minister, together with his present-day congregation, that it shall have a significant and not merely commonplace future. We are glad to devote a considerable part of this issue to the story of its days-gone-by in a brief historical sketch, and a view of its present-day aspiration in the pictures of its beautiful new building, and some note of essential prophecy, we trust, in the characteristic address of its pastor which we use for our leading article.

* * *

FOR THE STORY of the Second Church, while interesting in itself, is finely symbolic of things going on within our whole denomination, far outrunning the local boundaries of Boston city. The roots of the Second Church tradition reach back to earliest New England Puritanism. It was on the ground —and not complaining—when bluest Calvinism was the dominant theology of the day; when Baptists found it unpleasant to live in Boston and Quakers found it actually disagreeable; when witches were hung in Salem, and Jonathan Edwards' theological gloom was darkening in western Massachusetts. And the people who made up the congregations of the Second Church in those days were very much like their neighbors in most Puritanic respects, sharing the stalwart ethical robustness and the narrow dogmatic toughness characteristic of the age. In our opinion the glory of the ethical robustness overtopped the fault of the Puritan narrowness, that the age on the whole is one to be proud of, as a part of our denominational heritage; yet the faults and the limitations were unmistakably there.

* * *

A PURITAN church in 1649 did not exaggerate the function of beauty in holiness of worship. The perils of "symbolism" bulked very large in their super-protestant imaginations. Worship was a matter chiefly of austere ugliness—at any rate of barren and depleted simplicity. The intellect had its full sway—within its distinctly circumscribed channels; the imagination and heart were severely subdued. In "the words of the mouth and the meditions of the heart" were chiefly to be found the acceptable methods of approach to the Most High, and wordiness and sombre meditation had no mitigating adornments of symbolic grace. Two hundred and fifty years have changed all that—and in two significant ways. The new Second Church is, we believe, symbolic of these changes.

* * *

THE MOST dramatic change doubtless is in the field of theology. The Second Church in Boston is not today the home of ultra-Calvinistic dogma; its faith is not that of a generation which persecuted Quakers and Baptists, and had tardy protest against the superstitions of the Salem witchcraft. It stands for the faith which outruns all other Protestant communions in the courage of religious freedom and the valor of progressive liberalism. Among our Boston churches it has an exceptionally good record for broad-mindedness and advancing faith. The development of seventeenth century Puritanism into twentieth century Unitarianism is, of course, a very logical and congruous process, when once understood. The seeds of all that modern liberalism means were indubitably involved in all that Puritanism compassed; and the heart-meaning of it all lay in that core of stalwart ethical passion which was the glory of old New England. Yet the comsummation which we now see is so dramatically in contrast with the conditions from which it sprung that we may well wonder at it, and find in the story of the Second Church a vivid symbol of what modern liberalism, as Unitarians have worked it out, really signifies and comprehends.

THE OTHER aspect of the change typified by the new Second Church, though less often noted, is perhaps even more significant; and we must confess that our Unitarian part in it has been more devious. "Worship through enriched service" is but a meagre and misleading phrase to describe the change, for it involves so much more than that, that what that phrase involves may miss the whole heart of it. It is the return of Protestantism from the arid deserts of "bleak symplicity" in worship—with all the emphasis thrown on the intellectual side—to the warmth and fragrance of beauty in mystical symbolism. In some places the reaction has gone too far; and in many places it has been worked out very illogically; and in most Unitarian churches it has lagged far behind the procession of other Protestant communions. The Unitarians have persisted in emphasizing "rationality" and "symplicity" in worship throughout its history; and has had good reason to be fearful of seductions to other ways that were not worthy. For our problem is peculiar. We must stand for the full integrity of intellectual honesty in days when intellectual honestly is peculiarly in eclipse. The symbol and the rhapsody become too easily the veil and excuse for dishonest or shifty thinking; they too easily obscure the clear path of faith's genuine progress; and a fellowship consecrated to the guest of the largest vision of progressive faith must take no hazards that imperil the sanctities of the quest. Yet, on the other hand, every intelligent interpreter of relgion's essential verities must realize that an adequate sense of the mysticisms of being is involved in all rational comprehension of religion itself; and an education of the soul involving imagination and heart as well as intellect is imperatively demanded by a thoroughly rational system of progressive faith. How shall we safeguard the one without impairment of the other? How can a religion honestly rational find expression in a mode of worship in which the sense of mysticism in the inevitable poetry of symbolism have their adequate place? We understand that it is this problem which the new Second Church in Boston is trying to work out, and we believe that it is one of the most interesting and vital problems which modern liberalism has to deal with. We hope that this enterprise may have its fullest opportunity, and attain to a resolute success.

* * *

THE GREAT responsibility resting on those who would seek to secure for a thoroughly progressive faith a vitally symbolic service of worship, in which fundamental mysticisms are fully recognized, is that the enterprise be not embarrassed by too easy compromises and compliancies with traditions claiming reverence merely for their age. Undoubtedly the Christian church has been most mischievously hampered in the past by mistaken symbolisms; and the chief fetter on its growth has been the mistaken dogmatism persisting through such symbols. There is a falacious aestheticism which too easily is confused with "the beauty of holiness." It is all right to love old brass because it is old, or old china because it dates back to days of primitive uncouthness; and ancient ugliness drapes aesthetic glory about itself in the "collector's" imaginations, too often simply because of its antiquity. That may do for *bric-a-brac*, but it won't do for spiritual idealism. The fundamental demand upon symbolism is that it be veracious; it must lift ideal-ward, and not drag earth-ward; and in a deep and significant sense it is as true that it must urge future-ward, rather than seduce rearward, the accumulating aspirations of faith.

* * *

TO MANY men's minds, the most interesting circumstance of history connected with the Second Church in Boston is that Ralph Waldo Emerson was once its minster; and that he broke with the church because he was unwilling to use the symbolic rite of communion. Without entering into the merits of that particular controversy, it is well to remember that the whole value of Emerson's philosophy lies in the color of its distinctive mysticism, a rational and not a traditional mysticism, and one that was full of suggestions of essential symbolisms. But mark that Emerson's symbolism was always a matter of poetry and not of dogma. The wholesome impulse in the modern liberal churches to find for itself a deep and vital mysticism as its method of religious expression

must not be wrecked in any puny attempt merely to revert to the symbolism of dogma, when its kindling invitation is to search out inevitable symbolisms of essential poetry which are congruous with the spirit of their own age. Let's not cramp the growing sense of mysticism which may prove the glory of the twentieth century's consummating triumph of religion, by trying to crowd it back into incongruous symbols whose meaning did not come from poetry but from dogma—and mistaken dogma. Let our churches enrich their services abundantly; let the chill barrenness of unpoetic rationality give way to the warmth and glow of services which appeal to imagination's vision and feeling's impulse in honestly human ways of beauty; bring back the symbol and the compelling sense of life's elemental mysticism in all that religion means; it all belongs there. Only let us do the thing genuinely, spaciously, creatively, prophetically—and not merely traditionally. That, we hope, is the ideal which the Second Church has set before it in a service of valorous leadership for our whole liberal fellowship.

* * *

ONE OF the most significant items of recent scientific news is the announcement of Sir Oliver Lodge's confidence that he has actually had communication with scientific friends who have passed the portals of death into the Great Mystery, and that this confidence is based on evidences which he deems fundamentally scientific. Of course this statement will not convince every body; probably will convince only those who were already half convinced before; while the great majority of thinking people (as of course of those who do not think) will maintain an attitude of virtual skepticism as to this method of "inter-universe communication," whatever their general view as to immortality. Nor is this to be wondered at. To be sure, Prof. Lodge is one of the foremost of modern scientists, and one of the most scrupulous and painstaking; and his chosen field of research has always been that of subtle and elusive phenomena—those of electricity and ether—which have certain congruities with the phenomena involved with "psychical research." If any scientist could be expected to make the discovery which Prof. Lodge claims, he certainly possesses beyond all his contemporaries the peculiar equipment of mental gifts and professional experience which would fit him to be the man. Yet the very fact that he has had for many years a vivid personal "prepossession" in favor of the result which he claims to achieve, will make many other scientists skeptical. There are psychological reasons why one finds what one expects to find in research; and doubtless the consensus of scientific as of lay opinion will be that Prof. Lodge's utterance cannot be deemed conclusive. The possibilities that he may be mistaken in his evidences seem to overtop the probability that what he thinks he has experienced is possible in a universe comprehended in the way which all past scientific research necessitates its comprehension.

* * *

THIS general skepticism as to Prof. Lodge's credibility in the matter of "communication with the dead" has one most significant theological significance. Here is a man of highest intellectual equipment and most eminent scientific skill, a man whose honesty of purpose and absolute veracity of utterance no one doubts, who gives to the world not the mere recital of a chance experience, but the serious statement of a careful and scientifically scrupulous investigation; he gives the statement in the solemn sobriety of complete personal conviction. And yet the normal attitude of most normal men in science and religion is that this word of Prof. Lodge is not final. Then why are the vast majority of men today believing—or claiming to believe—in the adequacy of the evidence of the "supernatural warrants of Christianity" which lie back in centuries when general credulity as to the supernatural was the commonplace of all human experience but where though patient method of scientific investigation was never used? Why does any intelligent mind believe in the miracle of the virgin birth, when the sole "first-hand evidence" necessarily lay in the spoken word of just one person—Mary, herself—whose testimony is not recorded? Why are the gospel-writers deemed "creditable" in their strangest narratives of supernatural happenings?

Why is Paul deemed acceptable authority in his mystical statements of what he had seen or heard? On what evidence are men believing in the resurrection? On what evidence is the whole theory of infallible accuracy in scripture resting? Why should a generation which is so unwilling (and perhaps wisely unwilling) to accept the carefully wrought-out scientific conviction of a man whom everybody honors and respects, in a matter in which every human soul is tremendously interested, as final evidence without further corroboration—so easily accept as veracious in the settling of most momentous spiritual problems details of supernatural happenings in centuries far distant, when everybody believed in miracles, and nobody investigated them?

* * *

ON THE heights of Beacon Hill in Boston, two handsome buildings front one another in genial good-neighborship. One is the official home of American Congregationalism, the other the headquarters of American Unitarianism. In days gone by, these bodies stood for theologies deemed rampantly hostile to one another. Indeed, the Congregationalists stood so uncompromisingly for stalwart orthodoxy that their churches in New England oftener used the title "Orthodox" than "Congregational" for denominational designation, and Park Street church on "Brimstone Corner" (but a block away) was planted in Boston for the sole purpose of combating the woeful heterodoxy of Unitarianism. Much water has passed under Craigie Bridge since then, and things are different now. One thing that is different is a certain full-page advertisement on the back cover of *The Congregationalist*, issued from the "Orthodox" denominational press. "The Encyclopedia Biblia" would hardly have been permitted a place in the library of the minister of Park Street church or of Andover Theological Seminary sixty years ago. For from the pages of this book we are taught perilous things: for instance, that the legend of the virgin birth of Jesus has no historical value, that Paul probably did not write any of the epistles, that the gospels have questionable historical authority in specific details, that the story of the Resurrection rests on dubitable evidences, that the earlier books of the Old Testament relate folk-lore and not sober history, that miracles are the marks of crude and non-historical tradition, and in fact, that the factor of "supernaturalism" is not to be taken seriously in biblical writings. Of course this means simply that the "Encyclopedia Biblia" is approximately the last word in "the higher criticism of scripture" which all modern scholars are coming to accept to greater or less degree. And yet, when the postulates of this new scholarship are accepted, what is there left for grounds of theological differences to divide the north side from Beacon street from the south side? Are Congregationalists the country over ready to accept the general attitude of the "Encyclopedia Biblia" as warranted for modern theological application? If not, why is the "Pilgrim Press" assuming the business of extending its sales? If so,—why may we not sometime hope for a *merger* of the "Pilgrim Press" and the "Beacon Press"? We have no objection. We are even ready to urge a "Holding-Trust" to take over two valuable bits of Beacon Hill real estate—to be administered jointly for "beacon-light" enterprise.

GENERAL UNITARIAN CONFERENCE.

Plans for the transcontinental trip to the General Unitarian Conference in San Francisco next summer are now well in hand. A carefully balanced team of speakers for the meetings enroute is being made up by the officers of the American Unitarian Association, who are co-operating with the Council of the Conference in this important feature of the excursion. By means of these speakers the influence of the Conference, instead of being confined to the Pacific Coast, will extend the width of the continent. The program of the Conference itself is practically completed, and will probably be announced before next month.

That our people in general are alive to the exceptional opportunity which this trip affords, not only for seeing the North American continent, but for our missionary cause, is evidenced by a very considerable early registration. Numerous inquiries for information indicate that many others are already making plans to go. A full train with plenty of enthusiasm seems assured for our bold venture of taking in the continent next summer.

Circulars giving rates and itinerary may be obtained by applying to Thos. Cook & Son, 336 Washington St., Boston, or to the Rev. Sydney B. Snow, Chairman of the Committee on Transportation, 2 Chestnut St., Boston, Mass.

The Function of Worship

By Rev. Samuel Raymond Maxwell,
Minister of the Second Church in Boston.

IS IT not significant that all over the world the one lasting monument of forgotten people is their temples, the symbol of their worship? And why has organized piety so endured? Is it not, as Dr. Martineau said, because worship is the free offering of ourselves to God, which is ever renewed because ever imperfect? Is it not because an eternal mystery hangs over life itself? Today worship appears to be in decay. But can it ever wholly disappear until all mystery is dispelled? And by what is such disillusion to be effected? Can knowledge supplant a spiritual craving which is safer than rationality? Is science to vanquish awe, so that there be no more aspiration? Is the spire to be thrown down? Rather, does not education itself intensify the inexplicable basis of existence, deepening God's secrets instead of dispelling them? Experience replies to the last question "yes" and goes farther, demonstrating through history that the age of great achievement has been ever an age of dominant religiousness. Worship, then ebbs and flows as the tide of human longing for the Infinite rises or declines.

"The Sea of Faith
Was once, too, at the full and round earth's shore
Lay like the folds of a bright girdle furl'd,
But now I only hear
Its melancholy, long withdrawing roar,
Retreating to the breath
Of the night wind, down the vast edges drear
And naked shingles of the world."

But the Sea is ever there and Arnold's note is too despairing. Worship seems shrunken, dried up. But the fullness can be regained. What is our religion? Only what we make it! Then why is it so puny? Why is it so important to shape, as it once did, the human soul? I answer at once "Because we have tried to limit it by our own minds, rejecting the vital mystery; because we have, in our narrow adherence to the rational, robbed it of its power over the whole of man, his sense necessities, his heart impulses, his never-to-be-thought-but-only-felt God element. It is for us to restore it to its throne, to give it once more the vestiture of majesty, by contributing to its outward form, worship, those gifts which made it spiritous rich in its appeal.

First, we must bring to our devotions, beauty. "It is strange," exclaimed Noralis, "that in so many religions the gods appear to be lovers of the ugly." Bare mental affirmations do not feed the living Child of God, who has a sensuous nature which cannot be starved. Moreover, since we are not wholly spiritual, worship cannot be completely satisfying unless it appease the whole man at the same time. The mystery must be signified. But how? How but by symbol and ritual? Dr. Crothers declares that "every religion, however single natural, must be in its methods largely ritualistic, because it deals with that which is infinite and eternal, and must use symbols to suggest the something behind." Here is the promise of art in worship. God gives to us a world whose beauty we see, but whose ways we only vaguely realize. In our litanies and poetry we, through human art, would meet God as He meets us, letting the cadences of hymns, and the rhythm of our liturgy stand for those profounder reverences which are unutterable, the instincts of dependence which lie at the very core of being. Such criticism is not mere fastidiousness. It is entireness of repression, each symbol, each element of the service, the very lines of the building itself hinting at some concept of divinity. Such art is the shorthand of the soul. But as such it needs must be removed from the trivial, must be pure, majestic, fair with holiness, must be a complete vocalization in word, in music, in stone, in glass, in metals of the adoration which the whole man would render unto God. We of the line of Protestants have strayed far away from such an ideal of loveliness. It is for us to

start a counter-reformation that our boys and girls who in school by environment have souls more sensitive to beauty than had their forbears, may not drift away into communions where art is not despised as an aid in worship.

Another element which must be regained is a respect for tradition. Matthew Arnold affirmed that "unity and continuity in public religious worship are needs of human nature, an eternal aspiration of Christendom." And they are. We follow the same Christ. We read the same Bible. We have the same observance of baptism and the Eucharist. We return to the same Father. We sing or read the same Psalter. We bow before a common God. We cannot afford, therefore, to be rebelliously sectarian or to wilfully cut ourselves off from the very past in which our faith of today is rooted. Remembering that we are still a branch of the holy Catholic church, we should cherish our descent and our present brotherhood too loyally to cast off ruthlessly those ancient usages which are the common ties of contemporary Christendom and which bind us by the service of our own denomination to a glorious spiritual past. Baptism and communion. Are they outgrown to the thoughtful man or to the Christian who experiences the power of poetry in faith? Bowing in prayer. Do we really exhibit progress by our stiff uprightness at the most hallowed, the most humbling moment of our ritual? As radical a preacher as Dr. Savage says "I could wish that we Unitarians had more of form, stateliness, reverent attitude, of the beauty of holiness, that during prayer every head might be bowed. It is beautiful. It is fitting, this eternal art of reverence. Many of us have cast such things away as mere forms. But Browning spoke of "That stoop of the soul which in bending praises it, too! I believe that unless there is this stoop of the soul in the presence of the great sanctities of life, there can never be the uplift and the growth and the progress." So I ask of you that you stand for the psalter and bow or kneel at prayer as ages of Christians have done, as millions do today, that by our traditional decorum we may be one with the whole of the Church, bound together by the acts of our service as well as by our common Leader, our common sacraments, our common martyrs and saints.

And we need stillness. How quiet was the sanctuary of a Greek god! How still except at the movement of common supplication, have all temples been! Their ruins tell us so. The silence of the mosque, the hush of the cathedral, the sacred quiet of the Quaker meeting create an almost breathless awe. God is there. We feel his presence almost overpoweringly. In that holy calm the body loses all its fretfulness. The soul is prepared to renounce the world, for the world fades away. The heart is swept clean for the divine Guest. The serenity of the Holy Spirit at last possesses us. That initial stillness separates us from the tensity of life, sanctifies us, prepares us to worship in spirit and in truth because spiritually and truly. No common voice, no weekday feverishness can mar our dedication. This is no lecture-hall. It is the gate of heaven. God stands here to greet us in communion. How sublime the atmosphere of such a sanctuary! "The Lord is in his holy Temple, let all the earth keep silence before him," chanted the pious Jew. When we enter here, let us, friends, bow that gentle admonition in remembrance. Let us have perfect stillness before praise.

Humility, too, must be recovered. Deity cannot be flattered by words. It is the attitude of the child-like heart which would hide itself in God which is pleasing to the Father. "To make our word or act sublime," wrote Emerson, "we must make it real." That is, we must throw into it the sincerity of our personality. Egotism and worldliness intrude where such veritable humility is lacking. The atmosphere of true worship is corrupted. Is it not sacrilege to carry almost defiantly into the very Holy of Holies anything of one's self-satisfaction? One's daily complacency? Modesty is nobility. Each of us needs to repent again and again. "God of our fathers, be with us yet, lest we forget, lest we forget," and the saying of Jesus that "He that exalteth himself shall be humbled." It is for us all to lay upon the altar our unforced and simple penitence. For worship is self-examination as well as aspiration. "On beholding yourself, fear," admonished the Theurgist. Can one expect the infusion of a regenerating Holy Spirit,

if one has no lowliness, no petition, no emptiness within one's heart? You remember the little story of how the Pope was told of a man who was working miracles, of how he sent St. Philip here to ascertain the truth, of how the haughty man refuses to pull off for him the muddy boot of the tired messenger, and how St. Philip returned to the Pope and assured him that there could be no miracle because there was no humility. It is so in the devotion of the worshipper. The wonder of divine communion. God will perform only for the seeker, the one who feels his own shortcoming and his need. "At the last day, men shall wear

On their heads the dust,
As ensign and as ornament

"Of their lowly trust," Emerson quotes from Hopiz. Friends, let us learn again that we are never exalted into the presence of God except through such humility. God will be felt here only as we ask him, because of our penitence to come, be with us, and lead toward the Infinite.

Again, we are to bring back to our devotions the waiting spirit of receptivity. Intellectualism, the active use of the critical faculties is for once out of place. We are no longer to sit in judgment. We are to be judged. Because of this we shall open our hearts wide in invitation to every beneficent influence which may come from our common worship. To do this truly we must banish the very prevalent idea that the liturgical part of the service of the church, the confession, the petition, the hymns, the psalter, the anthem and the lessons, is merely elaborate prelude to the sermon. It is not. Indeed, sermons may be or may not be a part of a religious order and yet the devotions remain where faith is vital, unimpaired. Our dependence upon the sermon is a peculiarity of our racial temperament. The Greek church has none. The Latin church has short ones—usually doctrinal. The ancient cults knew nothing of such homilies. The people came simply to meet their God. But preaching is valuable for it directs, or should direct the uplifted soul into practical activities, into the channels of social effectiveness. Yet neither can it be potent unless it be received for what it is, not an essay to be evaluated, but a prophet's call to be harkened unto. In the narrow valley of daily routine, where the smoke and dirt of commercial necessity obscure the sky and nature and where there is no place for vision, man needs to be keen, discriminating, opportune. But the spirit so grown knows many undulations. Today we stand upon the mountain top. Clear is the air. The sky is bright. The paths by which we groped our way lie there before well defined. The wisdom of the master mind seems silent. That is, if we are receptive, if our soul welcomes this oportunity of refreshment, of seeing things with God. Yesterday deity and humanity were far removed from one another—at least we thought so. Today we comprehend the affinity of God and man. Our soul is given sight. Friends, we must knock if it is to be opened unto us. We must ask if we are to receive the things of the spirit. Our church-going is a fruitless repetition unless each time we implore some gift and receive some mercy. "While we are awaiting, says ———— ————for the command to take up our bed and walk, we may hear a voice saying "Thy sins are forgiven thee," but the Father never refuses the suppliant his greatest, if his unknown need.

And we must achieve transcendency. So high upon the mountain side the trees can grow, no farther. So much the mind can reach, no more. But above and beyond soars the summit which the soul by the uplift of worship can attain. The air is stimulating. The depth makes one dizzy. We cannot stay there long. Such seasons of high vision are brief, and rightly so, for there is work to do below, but by standing there upon the peak, bathed in the golden sunlight, we have felt what the mind could never understand, we know the something that in us makes us akin to all the sweetness and light there evidenced. We know that the God whose love shines with such widely different radiance, that that same wondrously fraternal spirit dwells within our heart and preserves us for Himself.

Can I say more? One thing—the moral thing, the thing which shall make this miracle of spirit-transformation leave impress upon matter. Our worship must culminate in a resolve—a resolve to be more like that divinity which in

the revelation of communion was disclosed to us as our own possibility, the resolve to do in our way the kindly things one beheld the great God doing, the resolve to grow in spirit and to help others toward the heavenly type. Our consecration has its proof, our worship has its own memorial in this determination of us all to do, to make tangible what we have had a glimpse of as the reality of God.

Beauty, that is the reverent use of every art which gives a fuller expression to man's nature; Tradition, the preservation of the riches of our common Christendom, the reverent retaining of every symbol, every art which still possesses truth; Stillness, the holy calm which is the only preparation for God's praise, the silent barrier between things worldly and the things of heaven; humility, a putting away of what is local and pretentious, the simple acknowledgement of finite imperfections; Receptivity, the open soul of him who would learn of deity, the patience of the suppliant; Transcendancy, the fartherest reach of the aspiring heart, the rising above matter into the unlimited ideal; Resolution, the will to transform what is by what the spiritless has seen may be, the desire to reform earth into heaven, these are the elements of perfect worship. There, I believe, will make once more our devotions here a power in life, revive the dignity of faith, and save humanity to God.

The Copley Square Building.

The Second Church in Boston, 1649-1914

"THE Second Church in Boston was founded in 1649"; so reads the stone removed from the Gothic structure which formerly stood in Copley Square, and now placed in the wall of the brick building just completed. Very closely is the Second Church identified with the history of Boston as well as that of New England. The First Church in Boston was gathered in 1630, and the Second Church was an offshoot formed to fill a need in the North part of the town. The first meeting-house was of wood and stood at the head of North Square. From old records, it is thought that some of the pews opened directly from the street. The first preaching was June 5, 1650, by Samuel Mather, a son of Richard Mather of the Dorchester Church. He was invited to become the pastor, but declined. For several years after, services were conducted by Michael Powell, one of the seven founders of the Church. The first minister to be ordained was John Mayo, November 9, 1655. He held the office

Fifth Building of the Second Church; Dedicated November 8, 1915.

nearly twenty years. The latter part of the time, Increase Mather, youngest son of Richard Mather, was his assistant, and for eleven years the two worked together. On Mr. Mayo's retirement, Mr. Mather succeeded him, taking up the work with zeal. In the Boston fire of November 27, 1676, the meetinghouse was destroyed. The following year another was built on the same site.

Increase Mather was pastor sixty years. He died in 1723. His son Cotton had been ordained his colleague in 1684, and succeeded him. He was a pastor of zeal and devotion. He died in 1728, and Joshua Gee, a son of the church who had been ordained his colleague in 1723, became his successor, filling the office for twenty-five years. Cotton Mather's son Samuel was ordained colleague to Mr. Gee in 1732. Serious disagreements between a portion of the people and Mr. Mather resulted in his dismission at the end of nine years. This portion seceded. Erecting a church at the corner of Hanover and North Bennet Streets, they called Mr. Mather to be their pastor, he remaining with them during his life. Mr. Gee remained sole pastor of the Second Church from 1714 to 1747. Mr. Samuel Checkley was then ordained as assistant. Mr. Gee died the following year and Mr. Checkley remained the minister until his death in 1768. John Lathrop was chosen his successor. Possessed of sound judgment and liberal views, the society prospered under him.

Prior to the battles of Lexington and Concord, many of the Boston churches suffered from the depredations of the Tories and British, the Second church among them, the building being demolished and used for firewood. Families left the city and congregations were broken up. After the Evacuation of Boston, the members of the Second Church returned. They were invited to worship with the society of the New Brick Church on Hanover Street. Their minister, Dr. Pemberton, being feeble, Dr. Lathrop was asked to take full charge, and to him is ascribed the healing of the breach between the societies. In

The Interior Architecture is Unusually Successful.

1779 they united in one, taking the name of the older society. It was during Dr. Lathrop was asked to take full charge, change of religious beliefs came, under the name of the "Unitarian Controversy" and the church threw off the Calvinistic doctrines and became Unitarian.

It was in 1714 that the church, being prosperous and large, a part of the congregation separated and built an edifice for themselves, calling it the New North, to distinguish it from the old church in North Square. This stood at the corner of Hanover and Bennet Streets. In 1719 a faction of this church wished to settle Mr. Peter Thacher of Weymouth. The feeling by the other party was so strong against calling him from the Weymouth church that bitterness resulted, and the opposing party left the society and built for themselves a church on Hanover St., between Richmond and Prince Streets, This was known as the New Brick and it was to this church that the members of the Second Church were invited after the Revolution, and finally a union was consummated. It was this church which received the name of "The Cockerel Church," for the tip of the steeple bore the semblance of a cock for a weathervane, and it may still be seen on the spire of the Shepard Memorial Church in Cambridge.

Henry Ware, Jr., was the successor of Dr. Lathrop. He endeared himself to his people, during his short ministry of twelve years. Impaired health necessitated his resignation in 1830, and he was succeeded by Ralph Waldo Emerson, who had been his colleague for a year and a half. Mr. Emerson's views regarding the observance of the Lord's Supper differing from those of the members, he could not conscientiously administer it, according to the traditions of the church. He asked for a dismissal, which was granted with regret.

Rev. Chandler Robbins succeeded him in 1833. At this time many of the families were moving to the southern part of the city, and the church felt the effect. The building was old and in need of repair, and it was decided to build on the same site. This caused opposition and led to a depletion in numbers as well as in the treasury, and in 1849 the church building was sold. The society formed a new home in Freeman Place Chapel, which they purchased in 1850.

A new society had been formed five years before, under the name of "The Church of Our Saviour." They built a church on Bedford Street, but its cost was so great the society was burdened, and they sought relief in union with the Second Church. In 1854 the Second

Church sold the Freeman Place Chapel, purchased the Bedford Street property by the united society, and Dr. Robbins was the pastor.

Business continued to encroach, families were obliged to move, and it became necessary to look for another site. Land was selected at the corner of Huntington Avenue and West Newton Street, but later this site was abandoned, and another selected in Copley Square, April, 1873.

The church on Bedford Street was taken down, stone by stone and set up in Copley Square with slight changes in architecture. Dr. Robbins resigned in 1874 and Robert Laird Collier succeeded him. In 1879 he resigned and in 1880 Edward Augustus Horton was installed. After twelve years of faithful and laborious service he resigned and was succeeded by Thomas Van Ness in 1893. His pastorate covered twenty years. Again business had encroached and the church was sold. Land was purchased on the corner of Beacon Street and Audubon Road and the present edifice erected. Samuel Raymond Maxwell accepted the call to become the pastor, entering on his duties April 19, 1914.

The dedication of the fifth building of the Second Church in Boston took place on Sunday, the eighth of November, with the following service: Invocation by the Rev. Edward A. Horton, formerly minister of the Second Church, and now chaplain of the Massachusetts Senate, Psalter by the Rev. William Herbert Dewatt, paster of Christ's Church (Old North), Episcopalian, Boston; Lessons by the Rev. Palfrey Perkins, minister of the First Parish, Brighton; Prayer of Dedication by the Rev. James DeNormandie, D. D., minister of the First Church in Roxbury; Address on "Our Common Congregationalism," by the Rev. Ambrose W. Vernon of Harvard Church (Trinitarian Congregational), Brookline; Sermon by the Rev. Paul Revere Frothingham, minister of the Arlington Street Church, Boston; Architect's presentation by Prof. Ralph Adams Cram; Presentation of the building by Francis H. Brown, M. D., chairman of the Standing Committee; Greetings from the First Church in Boston by the Rev. Charles E. Park; Greetings from the Third Church in Boston (Old South-Trinitarian Congregational) by the Rev. George A. Gordon, D. D.; Prayer of Benediction by the Minister. The vested choir sang appropriate hymns and anthems. Dr. Gordon presented to the Church, on behalf of the Old South, a replica of the oldest chalice among its Communion silver. There were present nearly a thousand persons.

The new building has an imposing lo-

The Great Organ is in Three Sections in the Gallery.

cation at the crossing of Beacon Street and Audubon Road, and is a substantially built brick and sandstone structure of Georgian design. The tower may be seen far out Beacon Street, and through the Fenway. On the interior the architecture is unusually successful. The Church is a seven arch basillica, the great windows in the aisles being high above the floor and letting in a flood of sunshine through the beautiful arches. Above the arches, there is a tier of clerestory windows. The walls are a pinkish gray and all the wood work is cream white Richness of effect is gained by the crimson damask hangings on the chancel wall and organ case, by silver electroliers hung on crimson silk cords, by the richly carved mahogany fittings of the chancel, and by a pair of great gilt candlesticks, which stand on each side of the Communion table. The great organ is in three sections in the gallery and the choir organ, containing a set of chimes, is in one of the arches. The halls, the stairways, and the lavatories are finished in white marble, and the parish-house has been furnished with suitable mahogany fittings by the Irving and Casson Company. It is hoped later on to have a set of tower chimes, an illuminated tower clock, and an elevator to the dining room.

The Church is on the edge of the Longwood district of Brookline, from which its constituency will be derived. It starts frankly, as a parish for those who wish a rich and worshipful order of service and a warm and homelike atmosphere.

THE ATTITUDE OF AMERICA.

IN CONNECTION with the recent celebrations of the centenary of peace between America and England we find it interesting to publish the following letter from Dr. Crothers to our English contemporary, "The Inquirer":

SIR,—Here in the United States we are still in the condition in which you were in the few days before the violation of the neutrality of Belgium, when you felt that there was a possibility of Great Britain avoiding war. We stand watching a tragedy that seems incredible. The great war, with all its attending misery, seems a horrible unreality. For the last two days I have been on the train traveling over the fifteen hundred miles between Boston and St. Paul on the Upper Mississippi. It is the early autumn, and from the hills of New England to the prairies of the West everything was suggestive of mellow fruitfulness. As I looked out, hour after hour, on the accustomed scenes of fruitful industry it seemed impossible to conceive of the vast destruction that at the very moment was going on in France and Belgium.

Yet everyone on the train was reading the newspapers with their grim story of battle. To you in England this war is no longer a horrible unreality; it is a horrible reality. How nobly you have as a nation accepted the duty of the hour all the world knows. Never have I known such unanimity of sentiment among the people of this country as in the feeling toward Great Britain in this crisis. It is more than the sentiment of kinsmen. We feel that the British Government did all that could be done to keep the peace, and that it now is engaged in a great struggle to end that system of aggressive militarism that has for the last generation been the curse of the world. The Government of the United States is endeavoring to preserve neutrality, but this does not mean that the people are indifferent to the vast issues involved. That which to a lover of peace is most cheering is the serious way in which the war news is received. The sporting instinct is not aroused. It is not a question as to which side wins in a great battle. As well ask who wins in an earthquake or a pestilence. The awful fact is that all the world must be a loser unless out of the great tribulation all the world learns a new lesson. Today there is battle; tomorrow victors and vanquished must set themselves to the hard work of paying the vast debts incurred. But what of the day after tomorrow? Shall the nations then begin feverishly to prepare for the next and more dreadful conflict? God forbid.

The President of the United States has called upon the people to meet together in their houses of worship to pray for peace and to plan for a peace that shall be lasting. The cynic may smile, the militarist party may look upon it as a mere cant, but it expresses the genuine emotion of the American people. The suddenness with which this war has come has proved that it is vain for any one nation to disarm while others are ready to leap upon it. But the time has come to appeal to all nations to cease from the mad competition in which they have been engaged. To the nations of the world the cry comes: "Turn ye, turn ye, why will ye die?"

We were just about to celebrate the hundred years of peace between Great Britain and the United States. The war makes governmental action at this time difficult. But is it not the time for the people of the two countries to take account of the great achievement? The significant thing about this century of peace lies in the fact that it represents the attitude of two great nations toward "a scrap of paper." For over three thousand miles of boundary the United States and Canada are defenceless against each other. No forts threaten or protect. On the Great Lakes cities like Toronto, Chicago and Buffalo take no measures to resist

attack. The peaceful merchant ships go on their way unmolested, but no warship is allowed to sail upon this American Mediterranean. At the World's Fair in Chicago wooden warships were built on piles in Lake Michigan to satisfy the curiosity of hundreds of thousands of people who had read about these monsters of the deep but had never seen them. The scrap of paper which has saved all the waste of armaments hardly had the dignity of a formal treaty. It was simply an agreement between two friendly nations not to make fools of themselves. If Canada and the United States should wish to fight they find themselves in a state of unpreparedness. It is in the extension of such agreements that we see hope for the future. It also seems evident that the day after tomorrow the nations must take measures to provide for an international force adequate to preserve the peace against any one nation which defies the ethical standards of civilized mankind.

But today, when the nations are at war, our loving sympathy is with the innumerable individuals who are doomed to unmerited suffering. In whatever army they are fighting, the blame of the war is not theirs, only its misery. I was touched by the allusion in *The Inquirer* to our United Brethren in Hungary. This is the time for their fellow believers in Great Britain to assure them of the personal regard which no national conflicts can make less. The friends in Great Britain do not need to be assured in this their hour of trial of the love and admiration with which their kindred in the United States follow them in their heroic "war against war."—Yours, &c.,

SAMUEL MCCHORD CROTHERS.

America's Great Duty

BY REV. E. B. BACKUS,

Minister of the Unitarian Church in Lawrence, Kas.

ON EVERY man and woman in this country there is laid a duty in this hour; each in his measure and according to his opportunity must give his service to this crying need of the world. If need be we had best neglect all the other reforms that have been claiming our attention that we may strike a mortal blow at this monster of war. Each of you can do your part to intensify the growing consciousness of the oneness of the world; think about it, talk about it, write about it if you can, till we become thoroughly saturated with the idea, till it has become so much a part of our being that to enter on a course which is contrary to its demands will be as impossible as for the mother who loves her child purposely to set about starving him to death.

Likewise each one of you can do something to drive home the lesson that we are learning in regard to big armaments. Take every opportunity which you can find or make to impress it upon yourself and others that big armies and big navies are a menace to the world. As never before must we press the propaganda for universal peace; with this lurid example before them the peoples of all the world ought to be most ready to listen to the words of those who have caught a vision of the "World Set Free"; let us pour forth in every language of the world such a flood of protest against this unspeakable crime that in no corner of the earth there shall remain a man in whom the word WAR does not raise feelings of revulsion. Hot words, passionate propaganda on the part of press, pulpit and poet and all the people are what we need to insure that the tragedy of the present shall not be repeated in the future.

And last of all we must be mindful of our opportunity to serve the cause of peace by fulfilling our duty as members of a democracy, by doing our part to make it evident to the world that its future may with greatest safety be entrusted to the care of this new spirit which is rapidly assuming gigantic shape and seeking to dominate the mind of the world. This we can do not by mere theory but by an actual demonstration of the efficiency of the democracy. All of these great ideas, world unity, universal peace, and democracy are calling to each of you for aid; without you they are powerless, with your consecrated service they will march to triumphant realization.

Great political movements profoundly affect religion. Some four thousand years ago in Egypt an agitation for the extension of certain political and social rights to the mass of the people had

the effect of extending the theory of life after death to include all the people while before it had been only the aristocracy which was considered eligible to continued existence. I would not be at all surprised if there springs from this present war, and the extension of the sway of democracy, a modification of the religious conceptions of the world even more startling than the change wrought in Egyptian religion. President Wilson's call to prayer is couched in the language that has become current in a theology which has developed under the influence of a monarchial form of government. The conception of God which dominates the world at the present time is that of a king, the ruler of the Universe, who is usually described as being omniscient, omnipresent, and all loving. Doubtless in thousands of churches throughout this land prayers are being offered to this King of the World in a simple faith that they will find a response in the heart of this almighty ruler and that he will intervene in the interests of peace.

It is my conviction that within a hundred years, with the continued extension of democracy, the language in which we describe the government of the universe will be drawn from the terms of the Republic and not from those of the Kingdom. We shall speak not of the Kingdom of God, but of the democracy of God. God shall be our ruler not because such is the order of things, not because of divine right, but because we, the people of the democracy, have elected God, or good, to be our ruler. We shall not look upon war, if such there be in those days, as part of the providence of an all wise and all powerful Ruler of the Universe, but as evidence of fault somewhere in the machinery of our Republic; our prayers for peace will take the form of much earnest searching within our hearts, much careful examination of the organization of our world life that we may find means of securing the ends that we desire.

Friends, every day brings me deeper conviction that the time has come when men must take their God out of the skies and put him on earth. If this war could but teach mankind that it is not dependent for the course in which it is to march on the providence of something outside itself, but that it must take hold of things by means of the God which dwells within, then might it not prove in vain.

Surely the day must dawn when men shall learn to have confidence and faith in themselves; when they shall find within their own hearts the God for whom they have searched in vain beyond the farthest star; when they shall recognize that same God shining out of the faces of all their human brothers and sisters, speaking in the ideals of their hearts, the visions of their brains; and in that day, when the Democracy of God is universally declared, "They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." For the people shall abide in a peaceable habitation, and in safe dwelling places and in quiet resting places. Then shall the wilderness become a fruitful field, and the fruitful field be counted for a forest. Then shall justice dwell in the wilderness and righteousness shall abide in the fruitful field and the work of righteousness shall be peace and the effect of righteousness quietness and confidence forever.

AMERICAN GOOD WILL.

The American people today are profoundly grateful for peace. As we see the dead rotting on the once fragrant meadows of France, as we hear the shells shrieking through the villages and cities of Belgium, destroying alike the world's loveliest temples and the child's plaything, we know war as it is, and humbly thank God that it has passed us by. The illusion of the glorious battlefield for us is dead.

But if we are grateful for peace we realize, with a quick start, that war may be close at hand. It came to the population of Europe in a night, and not even our favorable isolation makes us sure that it may not come to us with the same suddenness. War today is an immediate thing, the most civilized people in the world are engaged in it, and no careless shrugging of the shoulders, no smart assurance that we, at any rate, are safe, can keep us from the danger of battle. Since

this is so, shall we not ask ourselves with deep seriousness how we may arm for peace?

There will be many in our country who will demand that we arm ourselves for self-protection; that since we see war to be a dreadful possibility, we more strongly fortify ourselves, increasing our navy and maintaining a large standing army. But this will not preserve the peace. The fortifications of Belgium and France did not prevent bloodshed, rather they augmented it, and it is peace that we so earnestly desire. What way, then, shall we take to make it ours?

The answer to this question was given to us nineteen centuries ago. Peace comes to the earth with good-will.

"Good-will to men." If we are to keep the cannon from shelling our towering walls we must practice good-will toward other people and other nations than our own. To prevent the horror of bloodshed we need the armament of courtesy, of that intelligent sympathy that appreciates the viewpoint of another. We need to realize that the earth holds many standards and that we have no God-given authority that the absolute truth lies with our own.

We Americans need to think seriously today regarding our position among the nations of the world. We have enormously increased our population, our commerce, our national prestige; but have we increased our good-will? Have we gained, year after year, in those qualities that will help us to remain a nation at peace?

If we were to leave our land and to travel over other continents, pondering this question in our hearts, we should find an unsatisfactory answer. In Europe we are respected for our money, which will buy us almost anything we want, but we ourselves are only tolerated. We are self-opinionated, and our quick laugh at anything we do not understand jars upon people accustomed to tradition and ceremonial. Then, too, we are selfish in our demands. And when we leave Europe and go among the darker races we are not simply tolerated, we are actively disliked. Our treatment of the intelligent, cultivated black man in Africa and the West Indies arouses his burning resentment. We are rushing to South America to make money, but we must improve our manners to receive from the South American anything but a grudging welcome. He knows how slightingly we regard our sister continent. He has heard the American writer lightly dismiss everything south of the Gulf of Mexico as hybrid; and while he admires and fears our power, he entertains for us none of the affection that he bestows upon Italy and France. And if we turn to the East we find here, too, we are often feared, sometimes admired, but rarely liked. Only occasionally do we carry to the Orient a spirit of reverence for a civilization so much older and in some ways so much gentler and more beautiful than our own.

But our good-will can best be measured when we note the welcome which we as Americans give to those who visit us. Here is our chance to show that fine courtesy in which we all delight when we receive it at another's hands. How do we treat the stranger who enters at our busy gate?

Robert Louis Stevenson speaks of that "uncivil kindness of the American which is perhaps their most bewildering character to one newly landed." We may take comfort in the thought that kindness without civility is better than civility without kindness—the stranger who finds himself in trouble fares as well in the United States as in any country in the world—but if we are to win the good-will of our visitors we must learn the fine art of courtesy. The good-natured shove and the slang greeting are more popular on the stage than in the world. And as we put aside our careless manners we must also discard our prejudices. Especially must we overcome our attitude regarding race, our judgment of a visitor by the color of his skin rather than by his intelligence and character. If the Chinese nation did not stand preeminently for peace our acts of exclusion might before now have brought thousands of cannon battering at the Golden Gate. But the Chinese are peaceful and the Japanese are not so rich or so powerful as we. We must learn the lesson so difficult to us, "Nation of Villagers" that we are, that no one race is superior, that no one nation has the highest culture, but that to each is given a talent valuable not only to itself but to all the rest. We must put aside our spirit of boastfulness,

and as we lose in insularity we shall be come not only citizens of America but citizens of the world.

Our harvests have ripened in the autumn sunshine and our men have gathered the grain into the barns. Each night the lights gleam brightly at our windows, and in the morning we go in happy safety to our tasks. We are at peace. Our thanks go out for that. And with our thanks shall go an earnest resolve to so live that peace shall remain on our earth, that through our sympathy and tolerance and kindliness we shall win the lasting good-will of men.

MARY WHITE OVINGTON.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

WHO IS TO BLAME?

EVER since the Great War burst upon the world on that fateful day of August, 1914, the various nations involved in the awful struggle have been busy explaining to the neutral peoples of the earth their entire innocence of any direct, or even indirect, responsibility for the cataclysm. In this contention for absolution is to be noted the registration of a well-nigh immeasurable gain for the cause of peace. In the suddenness of this outbreak of armed conflict, in the wide extension of its area of devastation, in the brute savagery of its conduct, in the completeness of its destruction of life and property, it would seem as though we were plunged straight back into the conditions of primitive barbarism, and all that humanity has been struggling to attain, through many centuries of blood and tears, were swept away into the ruin of utter chaos. But not everything has been lost—a few rays of light are still shining, however feebly, through the black darkness of this night of horror. Here, for example, in this refusal of any one of the embattled nations to assume responsibility for the call to arms, is a sign of the times which gives clear indication that we are today on higher levels than mankind has ever reached before. Alexander, Pompey, Attila, Charlemagne, Frederick the Great, Napoleon, never felt any bashfulness about the wars which they waged. Ancient Rome, medieval Spain, modern Germany, were proud of the campaigns which they launched against their enemies. Caesar wrote with exaltation of the battles which he precipitated and fought in Gaul; Francis I, King of France, still claimed to have preserved his honor when he had lost everything else at Pavia; Bismarck could tell without a blush the story of the altered telegram which forced the hand of the demoralized Napoleon the Little. But all this has now been changed. No longer is it to the credit of a country to be engaged in war against its neighbor, or to the credit of a statesman to have brought about this war. Therefore, in the present conflict is pride yielding to shame, and the boasts of other days to the apologies and explanations of this new and better age. For the first time in the history of mankind, we have a war which must be described, in the vivid phrase of Dr. David Starr Jordan, as "a foundling" a fact which may well be regarded as marking an epoch in the progress of the race.

In the struggle to shift the blame for this disaster, the contending nations have each made out a case of acquital which has been wholly satisfactory to itself if to nobody else. Austria points to the murder of the Grand Duke, with its revelation of Servian and Russian plots against her sovereignty. Servia denies that her government was involved in the assassination of Ferdinand, and refers to her almost abject acceptance of the terms of the Austrian ultimatum. Russia talks of Austria's indefensible assault upon Servia and the Slavic interests represented by this little kingdom. Germany stakes everything on the grim fact of Russian mobilization, which involved a menace which could not be ignored. France in turn points to the warlike activities of Germany. Belgium claims exculpation in the face of a German invasion which she was in honor bound to re-

sist. And England declares that she was forced by the inviolable terms of treaty pledges to protect Belgium from the onslaught of the Prussian legions. Thus, like a circle of prostrate dominoes, have the nations of Europe been tumbled into the dust, and each one loudly claims to have been overthrown by the unwarranted and unexpected thrust of his neighbor. Where the trouble began, which nation precipitated the conflict, which domino tumbled first—this would seem to be as impossible to decide with any definiteness as the question of the original thief in Nast's famous cartoon of the Tweed Ring. Some day the documents of history will unquestionably reveal the mystery; but for the present we are unable to move much beyond the conflicting testimony of White, Yellow and Blue Papers!

For the purposes of this article, however, we may perhaps be pardoned for accepting, as a tentative basis of discussion at least, the almost universal American opinion that the real offender is Germany—or, more particularly, the militaristic cabal of Prussia. This verdict may be right or it may be wrong—it is at the best an impartial judgment deduced from such evidence as is now available; but that it is the verdict adopted by the overwhelming majority of American citizens is beyond all question. Germany, so it is believed in this country, was the aider and abetter of Austria in her infamous attack upon Servia. Without the backing of the Kaiser, Francis Joseph would never have dared to issue his brutal ultimatum to King Peter, and certainly would never have dared to stand by this ultimatum after the Czar had spoken his protest against the outrage. Behind this action of Germany were forty years of such open and brutal militarism as Europe has not known since the decline and fall of the Roman Empire. In an army unmatched for discipline, equipment and *esprit de corps,* and in a navy rapidly overhauling that of England in size and quality, were seen the weapons which were being made ready for the conquest of the world. Brought at last to a state of absolute perfection, the murder of the Arch-Duke Ferdinand was but a convenient excuse for using those vast armaments of war which had for so long been preparing for "the day." Back of this stupendous militarism, again, was a great political conception, known as Pan-Germanism. To extend German commerce, German habits of life, German "Kultur" to the ends of the earth—to seize upon the inheritance of power so long enjoyed by England and France—to become the one great nation of the world, like Rome of old—this was the ambition of the German people, in its very nature a threat to every existing government upon earth. And back of all this was a system of ethics, a philosophy of life, a religion of idealism, which is nothing more nor less than a modern cultivated expression of the sheer barbarism of the Huns and Tartars of early days. Says President Eliot, in the third of his remarkable series of letters to the *New York Times:* "Germany has for forty years been putting into practice, at home and abroad, the doctrine of force as the source of all personal and material greatness. In so doing, it has rejected with scorn the teachings of the Nazarene concerning humility and meekness, justice and mercy and love. The objects of its adoration have become strength, courage, and ruthless will-power; let the weak perish and help them to perish; let the gentle, meek and humble submit to the harsh and proud; let the shiftless and incapable die; the world is for the strong, and the strongest shall be ruler."

Now in all this indictment of Germany, together with its implication of responsibility for the War of the Nations now raging, there is, to my mind, a large, if not an absolute, measure of truth. The "evidence in the case," in spite of the ingenious Mr. Beck, is not all in as yet by any means; but enough has surely come to hand to warrant us in condemning Germany with ruthless severity, not merely for her inexcusable action in the closing days of last July, but also for the whole trend of her development along the lines of political ambition and moral idealism since the close of the Franco-Prussian War. "The defeat of France" says Dr. Felix Adler, referring to this turning point in the history of the German Empire, "was no less a defeat for what was best in the German soul." Heavy is Germany's weight of guilt—and terrible is the price which she is paying at this hour!

But wherein is Germany alone in this awful indictment? With what justice can we isolate her as the sole offendor? Wherein is German militarism worse than Russian militarism? Wherein is Germany's "Will to Power" a blacker thing that France's "Revenge"? Wherein is Germany's army a more reprehensible weapon than England's navy? Germany's invasion of Belgium constitutes one of the supreme tragedies of history —but who has not heard in this connection of Russia and Finland, France and Morrocco, Belgium and the Congo Free State, England and the South African Republic? The German philosophy of life and the German doctrine of international relationships are a brutal violation of every moral principle and every Christian ideal—but wherein do they differ one iota from the philosophies and doctrines of all the other great nations of the world, the Allies most emphatically included, save perhaps in the one particular that the Germans, like Nietzsche, possess the crowning virtue of perfect honesty.

The fact of the matter is that Germany is not the first, but only the last, of the world's peoples to be guilty of that lust for power and dominion which is the root of all national evil. If she is to blame today for this Great War, she is to blame only as all her predecessors and contemporaries have been similarly to blame under similar conditions in the past. Listen to the wise words of Professor Usher, himself by no means a friend of German principles, in his widely read book on *Pan-Germanism:*

"Pan-Germanism," he says, "is the expression of a national determination to preserve and strengthen the corporate life of a great people. . . . Germany has obtained a national consciousness, a national individuality, and seeks to insure the continued existence of this corporate individual for all time. . . . Unquestionably, the creation of this corporate individual is the result of the working of natural forces, present in the life of every European community, and to whose operation every nation in Europe owes that degree of prosperity and corporate consciousness which it possesses. To a greater or less degree, all are actuated by the motives which influence Germany. It is by no means clear that, if their circumstances were identical with hers, they would fail to employ all the methods of which she is ready to avail herself. Whether or not we are willing to admit that there are moral and ethical principles of permanent value, absolutely binding upon all individuals and communities from century to century, we cannot deny that the record of the past only proves that no nation has yet refrained, because of moral scruples, from advancing its economic or national welfare by any means it could. If Germany is wrong, others too have been wrong; indeed, if her conduct is unjustifiable, no country in the world can establish its moral and ethical right to existence."

And again, further on in the same chapter, Professor Usher returns to this same impressive line of thought. "It must be admitted," he says, " in all candor, that the impulses behind Pan-Germanism exist at present in all nations, and that no nation is likely at present to forego the possibility of future development because of even the most plausible ethical or logical pleas. The three nations, who have entered into the promotion of Pan-Germanism, are not different from the others in morals or in aims. Their geographical position, their peculiar economic fabric, the traditions of their past, all force upon them the aggressive part and make immediate action desirable. England, France, Russia, and the United States already possess the choice places in the world; their position is already everything they could reasonably hope to have it; and they scarcely deserve to be praised for unselfishness when they insist upon preserving a situation which is so very much to their advantage. Obviously, their national existence and ambition will be best furthered by the continuance of the *status quo,* because they will thus be able to keep what they already hold. Nor is it proved that they have obtained it by the observance of the ethical precepts which they would now be glad to apply to Germany; they secured their empires, in fact, by precisely those methods which Germany wishes to use against them. It is as selfish for them to insist upon peace as it is for the Germans to demand war."

Just here, now, do we have the real cause of the Great War. Neither Austria, nor Germany, nor Russia, nor

France, nor England, is by itself, or in league with its allies, to blame. Such a universal cataclysm as this in which the world is now engulfed is the result of forces greater than those which can be wielded by any one people or group of peoples. What we have here is the tragic working-out of a great plan and purpose of national life, basically immoral in character, in which all the nations have been conspirators. They are all tarred with the same brush—all guilty before the judgment seat of civilization. Whether England struggled to the last possible moment for peace, or Germany balked every effort to avert the storm, is a matter of litle consequence. The vital fact is that pointed out with splendid courage by Mr. G. Bernard Shaw, that the same "junker" spirit was at work both in London and Berlin, just as the same "junker" spirit was at work for years in both places preparing the inevitable. This war is our own work. It is the fruit of our own hands. We are reaping just exactly what we have sown.

To cease the silly business of trying to place the blame upon this nation or upon that, and to enter upon the serious business of transferring the allegiance of the world from Nietzsche to Christ, is the one great duty of the hour.

UNITY TRACTS.

Through an arrangement recently entered into Unity Tracts of the two series which have hitherto been sold at a fixed price, have become available as free material for Post Office Missions and Church Door distribution. Some of these tracts are as valuable for missionary purposes as when first written, and it is hoped that this new arrangement will result in a large circulation of this material. An interesting bit of history and a discriminating selection from the list of titles is set forth in a letter from Rev. William C. Gannett who was one of the founders of Unity Publishing Committee. Because the history is interesting in itself and also should be made of permanent record, we herewith print Mr. Gannett's letter.

January 14, 1915.

Dear Mr. Smith:

In definite answer about the Unity Tracts, both series, Hosmer and I agree that the best thing now is to turn over ownership, plates and printed stock, without any restrictions whatever, to the Western Unitarian Conference, to do with as it seems best. Trusteeship rests with us two more than anyone, and we feel full right to make this disposition of the matter. Consider this fixed, so far as we are concerned.

At the same time, let me express a personal hope, which no doubt you share, that a way will be found to put the best things in the two series—the "Unity Mission" and the "Unity Short Tracts"—to efficient service. A great deal of high purpose, and many weeks and months of busy life, went into the making of those eighty tracts—to say nothing of money. At the time of their birth they were sorely needed, for the eastern tract-work was in a very somnolent condition.

I wonder if you know, or if anybody out there knows, how our western tracts began to be. Octavius B. Frothingham had $500 given him by a Salem lady to be used for the spread of liberal religious thought in the West, —this in 1882 or thereabout. He sent it to me, then in St. Paul. $300 of it made the nest-egg that began to hatch out our western tracts; the rest was used in starting post-office missions, or other ways. To make sure that new material was really needed, two or three of us read very carefully those of the A. U. A. tracts that by subject seemed most suitable for Western Mission work, and decided that, good or not for New England, they were not fitted for the wild. So we began. If I remember rightly, all profits from the "Unity Hymns and Chorals" were for years turned over to our tracts, and this was probably their chief source of maintenance. We put a low price on them, covering part of the cost, which also kept a little income trickling in; and sometimes for specific tracts we would ask a special contribution. There is a dim feeling in me that the Salem lady later increased her gift; but at all events everything began in that first interest of hers which reached us through O. B. F. It was missionary work, and no money was spent upon good looks! We had hard luck with fires; twice plates were destroyed and had to be replaced.

There was a committee on selection and publication,—Jones, Hosmer, I, and two or three others. During the more active years, having more leisure than the others, I acted as chief solicitor, proof-reader and chore-boy! Like our paper, *Unity*, it was a private, not a Conference affair; but the stock was handled at Headquarters, and we made good by paying something towards the clerk's salary and by supplying copies for free distribution. Some of the tracts ran into several editions: one lies before me here with the imprint, "4001-5000," another "5001-7000," another "13001-21000." This last was our Western Conference statement of "Things Commonly Believed Today Among Us,"—the statement still printed in part on the back cover of the UNITARIAN ADVANCE. Such numbers seem pretty good for that day of small things and scanty funds. We were the first to make Emerson's "Divinity School Address" a Unitarian tract, and probably the first to tract Parker's "Transient and Permanent in Christianity." *All* the tracts were forward-lookers,—frank "Faiths of Evolution." Among other things we made and printed five-cent anthologies from our Four Great Masters, Channing, Emerson, Parker, Martineau,—veritable little gold-mines for the price of a postage-stamp apiece. There are three little five-cent worship-books in the collection,—one containing responsive services for Sunday

circles and young churches, one containing fifty of our best beloved hymns set to familiar tunes, and one a fairly successful attempt to set the liberal faith singing to revival melodies. The best early history of the Western Conference yet printed probably lies in another tract, one written by Mrs. Susan C. Ll. Jones.

After a few years the A. U. A. began to wake up. Among other signs of life new tracts, with post-office missions for their distribution, and new Sunday School manuals, appeared; and fine things have since been done by it in publication,—better than we could possibly do with our men and means out west. With this eastern source of supply becoming alive and useful and furnishing its tracts free, there was less and less need of our western series. So their publication gradually ceased; our last tract, I think, came out over twenty years ago. But in our two series there must be at least ten or twelve that are well worth keeping alive; notably, the two anthologies of Channing and Emerson. I doubt if there be anything else so good, in small and cheap form, setting forth in systematic arrangement the essential thought of our two Teachers. Do not let *them* go out of existence, I pray you. The Martineau and Parker anthologies were less thorough pieces of work, though by no fault of the workers. When they were made, most of Martineau's big books, I think, were still to be; and the "Parker" was done in haste for a special purpose. Are there not two friends somewhere who will take a year for it and make with adequate care a "Martineau" and a "Parker" to match our "Channing" and "Emerson?" The "Emerson," too, should have revision or a supplement, to cover his more recently printed material. Of each of our Four Great Masters we surely ought to have a good anthology among Unitarian tracts. Nothing in the list would have more permanent value.

Yours truly,

W. C. Gannett.

THE PHILADELPHIA LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN, PROGRAM 1915.

January 7. Spring Garden Church: Symposium: "What Should be the Attitude of the Liberal Church towards the Evangelistic Campaign?"—Mrs. W. M. Gilbert, Vineland; Mrs. J. H. Pelly, Spring Garden; Mrs. J. E. Spurr, First Church; Mrs. J. L. Woodbridge, Germantown; Mrs. H. C. Evans, Wilmington.

February 4. First Church: "The Unity of Aim and Work of Unitarians and Other Liberals"—Rev. E. H. Reeman, Lancaster.

March 4. Spring Garden Church: Mrs. Walter U. Lawson, President of the New York League of Unitarian Women.

April 1. Wilmington Church: "Social Responsibility and the Call to Service"—Mrs. P. H. Coggins.

May 6. Vineland Church: "Influence of Women of Liberal Religious Faith on the Modern World"—Miss Anna H. Howell.

May 20. Germantown Church: Annual Meeting.

SOUTHERN CONFERENCE NOTES.

Atlanta, Georgia.

At a recent social evening spent at the residence of the minister and his wife, Dr. and Mrs. J. W. Conkling, reports were given by all the leading officers and committeemen of the church relative to the work of the past month. After a buffet supper was served by the Alliance, the president of the church, Mr. Wade P. Harding, was called upon for an address. A summary of the work of the year in the church was given, and some prophetic statements were made based on the unusual facilities now being brought to completion,—the unanimous co-operation and deep interest being expressed in the society. The chairman of the Board of Trustees, Mr. T. C. Perkins, made the next talk, speaking in happy mood and entertaining manner of the business features of the organization. The architect, Mr. Wm. A. Edwards, gave a report though his efficient assistant, Mr. Sayward, whose excellent ability and artistic selections have delighted us in every unit of the new building. The president of the Women's Alliance, Mrs. F. E. Brownell, gave a brief summary of the work of the last few weeks. She repealed the announcement of the literary program started for the new year. The initial entertainment was given by Dr. J. Wade Conkling by an address on "The Deeper Strain in the Poetry of Kipling" before the Alliance on the afternoon of December 28th. After a reading and some select vocal numbers the very delightful evening closed.

As is usual among Unitarians, city life and civic problems are studied very earnestly by the Atlanta church. Surely, although very silently, various members of the society are busy. In the Anti-tuberculosis Association much work is being done this year by some of our members. The work of the Association includes the general work of such an agency, has a corps of visiting nurses, conducts a training school for social workers, as well as a relief committee for unfortunate victims of the white plague. The church is represented by two members on the board of directors of the Association. The secretary, who has been the efficient leader of the important work for seven years and organizer of the Training School for social workers, is a recent member. The minister of the church, Dr. J. Wade Conkling, began the year in October as chairman of the Investigation Committee of the Association. On the resignation of Dr. Francis G. Bradly, of the Russell Sage Foundation, as chairman of the Educational Department of the Association comprising six active committees, Dr. Conkling was elected her successor. Associated with him in the Educational Department are three of our most active parishoners. The Educational department, among other things, arranges for a course of lectures among the negroes as well as among the white people. It seeks as well to distribute attractively arranged and very practical literature about the disease and how it may be checked. It has given particular attention to the work among the negroes. Dr. Conkling is chairman of all

the workers of the Negro Division of the association. More than forty negroes—among them the leading teachers, ministers and doctors of the race in this city—compose this very busy division. The widespread work of the Association is a matter of great pride in our church.

Bad weather has caused much delay in our building. But the church is showing its beauty. Its very appearance demands attention. Sunday there were many members, friends and strangers who visited the structure. We hope that within a very few weeks we shall be able to enter and be at home.

New Orleans, La.

During December the New Orleans Church has spent a busy happy month.

The Rummage Sale, held by the Alliance early in the month, added $116.00 to the treasury.

The usual meetings of Alliance and Laymen's League were held, and in addition to these a Congregational Supper and a Concert have been given.

On December 21st the remodelled church was ready for morning service. It was prettily decorated with holly for the Christmas service and full of real happiness, joy, and hopeful outlook.

Mr. and Mrs. Kent have moved into the new parsonage and of the rug presented them for Christmas they state in the Church Calendar, for December 27th that "Housekeepers, as a rule do not want their carpets worn out, but it is the dearest wish of the minister and his wife that their Christmas carpet may get threadbare beneath the welcome feet of its givers and other guests." And with such genial host and hostess as Mr. and Mrs. Kent 'twill not be strange if they see it often trod by many feet even though they may not wish to wear it "threadbare."

With the hearty assistance and co-operation of the "Boy Scouts," and other Sunday school workers, five huge packs and baskets containing gifts and Christmas dinners were prepared and carried to the homes of five poor families with many little children made glad thereby. In the darkness of Christmas Eve night, Mr. Kent led a party of willing singers outside the homes of some few sick and aged people to sing Christmas carols which left evident good cheer in these homes—by the thoughtfulness and service, as well as the singing.

The Sunday School Christmas Party was held from four to six p. m., on December 30th, with good things and a good time for all who attended.

The Young People's Religious Union recently elected the following officers:

Mr. Clifford Stern—President.
Miss Hermonie Ujffy—Vice President.
Miss Lillie Nairne—Secretary.
Mr. Alphonse Cautzon—Treasurer.

Its former president (Miss Rita Stern) became Mrs. Reynick, and moved to Sanignaw, Mich., to reside.

The Memphis Church is to have Mr. Kent with it for a couple of weeks soon carrying good cheer and optimism to them; and during his absence he has secured Dr. Peabody, of Harvard University, to fill his pulpit here.

Louisville, Ky.

The events of the past month of chief interest and importance were the Christmas Fair on December 4, and the Annual Business Meeting and Congregational Supper on December 21.

The first was held under the auspices of the two women's organizations—the Woman's Branch Alliance, and the Junior Alliance, and here were gathered many persons, who, for many and various reasons are seldom seen at the smaller and more frequent social meetings. The money realized is secondary in importance to the stimulating of church loyalty and the spirit of fellowship, but it is wisely expended in denominational work, and in the support of endorsed charitable institutions.

The Annual Business Meeting was full of encouragement in spite of this period of almost universal depression, so our efforts this year will be chiefly spent in systematizing and quickening the activities that already exist in the church, and investigating possibilities. The Welfare Council, designed to cover this need, meets monthly and reports four Subcommittees at these meetings, insure the greatest possible efficiency and prevent overlapping of interests.

The first series of drawing lessons was brought to a close on the approach of the Holiday season with an oyster and ice cream social much to the joy of the young people, and there is no doubt but that this feature was an important factor in the increase in attendance when the new series was inaugurated early in January. The membership of this class during the first series of lessons was 52, with a regular attendance of 36, but now the capacity of the room, compatible with comfort, is almost taxed with the 50 dancers on the floor.

Our minister, who so materially assists the work of the Associated Charities of our city by his able conduct of the Case Committee, reports much gratification with the team of men from our church, who assisted recently in the campaign of that organization to raise $25,000 to relieve the distress of the unemployed this winter.

The Christmas season was observed on the Sunday preceding Christmas by a sermon, service and music especially appropriate to the day, the children of the Sunday school contributing, as their share of the service, the singing of a group of Christmas carols; and by a Sunday school Christmas tree and party held during the Holidays.

Missionary work, consisting of the sending of two boxes to two Kentucky Mountain Schools, constituted part of our non-denominational activity. These boxes contained warm clothing, candy, balls of carpet rags for nimble fingers for the long winter evenings, and a bolt of bandage gauze and a machine for making these bandages, the latter two being donated by a loyal doctor and his wife in response to a demand for bandages.

All meetings, which were discontinued during the Holiday festivities, have been resumed,

and a period of vitalizing activity has opened up.

San Antonio, Texas.

At a recent meeting of the Men's Liberal Club, Prof. Bruno Kiesewelter gave a most interesting and fair-minded presentation of Germany's attitude in the present war, and a most wholesome and good-spirited discussion ensued.

The first service of the new year was made a "Fellowship Service" in which those who desired to enlist themselves frankly and unreservedly in the cause for which our church stands joined with the minister in a simple but dignified service of enlistment. About forty people took part in this service, out of a congregation of about fifty.

Mr. Badger is now giving a series of sermons on "Five Great Poems and their Problems of Religion." Taking up in turn "The Boon of Job," Dante's "Divina Commedia," Goethe's "Faust," Tennyson's "In Memoriam," and Browning's "Paraceslus."

THE NEW ENGLAND LETTER.

With the indulgence of my readers this month I will send not so much a New England as a "Hub Letter." I fear the fault is that the *busiest* people are solicited for news and solicited so often! Really a month to a busy person is a surprisingly short time. It seems as though no time had elapsed before one letter of inquiry is pursued by another. And yet who else is worth the while? So often the man who has time to kill has little else either to kill or give! I'd rather take my chance with the other kind—and sometimes get left. Besides, any *live* community furnishes enough for one short letter, let alone the "Hub." I often pass the place where Mary Antin used to live and marvel that in such restricted environs she found so much to say. But you see she *saw beyond* and felt beyond. All New England may be centered in one hamlet, although I grant that we want news as well as philosophy!

In Word and Work editorials are followed by "personals." So here is what I have gleaned of the movements of our ministers. Rev. Arthur E. Wilson, last in New Jersey, has gone to Belfast, Maine. Rev. John Boynton W. Day, eight years at Fall River has accepted an invitation to the Church at Greenfield, Mass. Rev. B. D. Boivin of Middleboro, Mass. takes up the work at Gloucester and Rev. E. S. Spencer does likewise in South Natick. Rev. George Jones goes to Warwick and Rev. E. J. Prescott moves from Gloucester to Carlisle, Mass. Rev. Arthur H. Sargent has come all the way from Oregon to settle at Rockland, Mass. while in the opposite direction goes Rev. Frederick A Gauld for sixteen years at Leominster, Mass. to Toledo, Ohio. Rev. Mr. Sanford, a former Baptist Minister in Vermont, lately received into our fellowship and a special student in the Harvard Divinity School has been invited to the church in Ayer, Mass. Rev. Louis C. Cornish has resigned his pastorate over the First Parish of Hingham which he has held since 1900 to become Secretary at Large of the A. U. A. Last but by no means least is the announcement of the marriage of Rev. James W. Macdonald of West Upton, Mass. to Miss Sibyl Ethelyn Baird of Meadville, Penn. A host of friends who through the advance will read of this event will wish great prosperity and blessing to the happy couple.

I went over to the New England Associate Alliance the other day at Somerville and what a happy inspiring time it was! Somewhat over five hundred in number present, everyone eager and intense, splendid speaking and "good news," luncheon together—how could the ladies fail to be inspired to work for their Church? Of course the bulk of those present were from Massachusetts Alliances, but four each came from Maine and New Hampshire, three Rhode Island and one from Connecticut. Also there were guests from Alliances in Chicago, Ill.; Cincinnati, O.; Yonkers, N. Y.; and Ottawa, Canada. The main address was from the indefatigable, zealous, omnipresent, happy, peripatetic Unitarian missionary, Mrs. Mary B. Davis: Those of you who know her, which adjective will you leave out? She said she hoped no one would ever call her "Old Mrs. Davis" or that she would be forgotten; to which all acclaimed "NO!" Then on she went to tell her story of her visit to the Alliances in the Middle West and to inspire her sisters with her own enthusiastic vision and efforts.

Further mention of the Second Church may not be amiss since this edition of the Advance might almost be called a Second Church edition. Sunday morning congregations have reached the three hundred mark and the Sunday School has greatly increased. Louis Blair Carson, Ph. D. ordained lately at Detroit, Michigan by the Western Conference, has joined the staff of preachers to conduct the Wednesday Quiet Hour and to direct the organized club work. The Second Church Social Service Club among the ladies, to supplement the Alliance Branch in all philanthropic activities, and the Men's Club are new organizations. As one looks over the church plant, reviews the plan of its activities, sees how many people are joining the fellowship and entering its work and learns to know its minister, Rev. Samuel Maxwell, who inspires the whole enterprise, one feels that a bright future awaits this historic but modernized institution.

Two unusual meetings of The Boston Association of Ministers were lately devoted to the problems of A Basis for International Morals, led by Prof. Jay William Hudson and to National Prohibition, led by Robert A. Woods well known to all social workers. Both meetings were intensely interesting. Mr. Woods reported that a great many business men who ordinarily were not interested in the temperance problem were nevertheless heartily in favor of this *national* issue. He himself was. But when it came to a show of ministers only about half a dozen were for it, three times as many hospitable yet skeptical and a few actively opposed. Doesn't this strike you as odd?

Probably the greatest issue at present before the people of Boston is Equal Suffrage and it is exceedingly interesting to see the methods used to advance that cause and the men and women who are coming forward in its behalf. Meetings in doors and out, stereopticon, moving picture, store windows with attractive devices, canvassings, booths at church Fairs and others, house gatherings and I know not how many more methods are all used. The great meetings in Themont Theatre once a month are particularly interesting. For instance at the last one, about like the others, Ex-Congressman Samuel L. Powers, Mrs. Beatrice Forbes-Robinson Hale, John Kendrick Bangs and Dr. Katherine Bennett Davis were the speakers. Not only are these meetings crowded to the doors, but the cause is so strongly urged from so many points of view that surely it must receive favorable attention where before it found indifference or opposition. One remark by Mrs. Hale wrested my attention. She spoke of the Methodist and Friends as the two religious bodies in America that had given greatest freedom to women. Perhaps Mrs. Hale has never heard of the Unitarian women!

Speaking of women one cannot forget the Woman's Peace Party a branch of which was launched here directly after the Washington meeting. It was a wonderful appeal that Mr. and Mrs. Pethick-Lawrence made and the movement started with a collection of nine hundred dollars and a multitude of charter members.

Another thing one cannot forget is the voice of the unemployed which steadily grows! That and its consequences is the anomaly of our boasted civilization and religious profession. Last week the Tremont Theater advertised that it needed a hundred men for temporary jobs at fifty cents a day and a crowd of a thousand unemployed men and women fought like beasts to get next the door! While over in Yale University about that time, a youth, by inheritance, without lifting his hand, came into possession of a fortune that gave him an income of seven hundred dollars a day! Dear friends, how can you reconcile that with *your* Unitarian religion of *Fatherhood* and *Brotherhood?*

Is it any wonder that the Church of the Social Revolution, launched by Bonck White, has appeared in many of our cities? I went to the organization of such an one here and notwithstanding its startling name heard only the gospel of fraternalism preached and felt the powerful, peaceful, human spirit of its leader that made an appeal to me. So we have the presence of this new Church to rally the unfortunate, the friendless, the unemployed and we have the threatened presence of Rev. Billy Sunday with his huge tabernacle and his dogmatic, theological gospel. It may be well to end this letter with the simple questions put very earnestly to you: How does the world look to you? What is your duty? What does Unitarianism really mean?

CHARLES PHELPS WELLMAN.

Dorchester, Mass.

WESTERN CONFERENCE NEWS.

OHIO.

Our church at Youngstown is making definite progress under its new leader, Rev. F. M. Bennett. On the Sunday evenings of January and February the pastor is giving a series of addresses on the following topics "The Bible, What is it?' "The Bible, What is it Good for? "Of God," "Of Man," "Of Jesus," "Of Salvation," "Of Heaven and Hell." The men's club is having regular monthly meetings with an attendance of over fifty. At the first meeting the topic was "International Peace and its Requirements." The new Hymn and Tune Book has been adopted. The people of the church are more than usually interested in the community life and the general welfare. The church is looking forward to a sure growth and larger usefulness.

At Cleveland our church is acting with the other churches of the city in the endeavor to solve the community problem of the unemployed. The Fedearted Churches have provided several hundred volunteer visitors who are making a house to house canvass for jobs for the unemployed. There is a great area of social helpfulness in the Churches which is still almost entirely uncultivated. Our Samuel Gridley Howe Society is continuing to publish books for the blind. Just now the society is bringing out some short stories for children. Current events are read to a group of blind men each week. Twenty-two people united with the church on Christmas Sunday. The Christmas party for the Sunday School was perhaps the most enjoyable on record, not the least satisfactory feature being the surrender of the candy boxes, the sum of money usually devoted to them being divided between the suffering children of Europe and the suffering children of Cleveland. Our Annual fair was particularly successful in view of the difficulties which other Churches in our neighborhood have had this Fall. We seem to have established a reputation for fairly marked and acceptable articles. The sum made was about two thousand dollars.

Rev. Frederick J. Gauld of Leominster, Mass., has accepted a call to the church at Toledo. He begins his work Febraury 1st.

MICHIGAN.

Detroit. Under the auspices of the Unitarian Club the following course of university extension lectures has been successfully inauguarted: Dr. George H. Allen, two illustrated lectures on Russia; Prof. T. B. Rankin, "The Greatest American Man of Letters" and "Five Points of Americanism"; Prof. Tattock, "Reading, Why, How and What?" Prof. O. L. Sponsler, illustrated lecture on "The Life History of a Tree." During the past two months thirty-two new members have formally received the Right Hand of Fellowship. The recent bazaar of the Women's Alliance netted nearly seven hundred dollars. The acquaintance promoted between old members and new, and the spirit of solidarity developed may be regarded as by-products of more importance than the financial returns. Thursday, January 21, a member of the Detroit Church,

Lewis Clinton Carson, Ph. D. (Harvard), until recently in fellowship with the Episcopal church, was ordained to the Unitarian ministry. A supper was served to visiting ministers by the Women's Alliance, after which John J. Bagley, Esq., Pres. of the Board of Trustees, called to order the council which had been invited to participate. Rev. Ernest C. Smith, secretary of the Western Unitarian Conference, was chosen moderator. At the service of ordination which followed addresses upon "The Functions of the Ministry" were given as follows: "The Pastoral" Rev. Willis A. Moore, D. D. "The Priestly" Rev. J. Percival Huget, D. D. "The Prophetic" Rev. Albert R. Vail, Urbana, Ill. The Prayer of Ordination was given by Rev. Eugene R. Shippen, Right Hand of Fellowship by Rev. Robert S. Loring, Ann Arbor; Change to the Minister Rev. Ernest C. Smith, Chicago. Greetings were extended by Rev. W. Warne Wilson, Trinity Episcopal Church; Rev. Chester B. Emerson, North Congregational Church. At Ann Arbor the church is approaching its fiftieth anniversary with the outlook improved all around. The attendance at all services increases a little, the number of subscribers is larger, the social life is being pushed. The new Social Service Class after the morning service seems to take well with the people, and under the management of Mr. C. C. Freeman is doing good work, trying in all its papers and discussions to keep in practical touch with the city life. The Young People's Society under the leadership of its new President, Mr. Clarence Hunter, is growing. It had a very good annual banquet, and also has a well attended class in dancing lessons, and the Sunday evening meetings both develop the intellectual life and also make a friendly, homelike evening.

At Jackson the Alliance was stirred by the visit of Mrs. Davis and has resumed its regular meetings. It voted to affiliate with the National Alliance, sending a portion of its membership fees and voted various sums for Alliance work, for the Western Conference, Belgian relief and several local charities.

The People's Church at Kalamazoo reports that the Sunday School, so often the last thing in the parish to receive consideration, is coming in for a share of what, considering its vital importance, it should always have,—thought, careful planning and wisely directed effort to actually do something in constructive religious training. We are endeavoring to get in touch with and interest the parents in the school and church. Two monthly socials are held,—one for the primary and one for the intermediate and adult grades. The major part of the opening exercises each morning is conducted by the classes. We have discontinued the closing service, believing that we can use the time to better advantage in the class work. A number of efficient teachers have been interested. An Edward Everett Hale Club has been organized by the boys of the Hale Class.

Mrs. Patterson, the superintendent, is working tirelessly to make more efficient the work of a trained worker which we hope to employ next year.

The annual meeting of the parish, owing to the inclemency of the weather, was somewhat lacking in attendance, but what it did not have in numbers was made up in interest and enthusiasm. It was decided to hold a fellowship supper every three months. The various reports showed improvement over the preceding year, but most hopeful of all was the determination not merely to finance the institution but to endeavor to ascertain what is the best thing to do and how we can best do it, and then to do it. Rousing talks were made by Prof. W. E. Praeger of Kalamazoo College, Miss Emilia Goldsworthy of the State Normal School, Mr. G. A. Dimoc, Mrs. Caroline I. H. Kleinstueck, and Rev. Mrs. Bartlett-Crane. Mrs. Allen Potter, eighty-nine years young brought her word of greeting and with it fifty dollars for the Potter Emergency Fund, and an envelope filled with the evidence of the good will of the members of the parish for the minister and his wife.

A spirit of renewed vigor and enthusiasm permeates the people of All Souls' church, Grand Rapids. The Rev. Daniel Roy Freeman, who began his work the first of September is finding many avenues through which to make the church a force in the community. The Sunday School, under the superintendency of Mr. Charles H. Mills, recreation director of the city, is adding classes and has a fine corps of teachers. The Kindergarten, recently established, is also working out admirably, under the care of Miss Rose Newman, a trained Kindergartner. Young and old are entering with zest into the entertainment features which include plays, lecture-recitals and readings. The philanthropic work, which has always been a strong feature of this church's activity, is more practical and effective than ever, the big feature this season being a Thanksgiving benefit concert for the Holland-Belgian Relief, netting $231 for the fund.

Regular services are calling out many hearers—the congregations having advanced from about 90 to 160 average and an increase both of moral and financial support is expected to result from the "Round-up Day," Sunday, January 24, when the members of the parish will be called upon in their homes, by a large committee, divided into pairs, thus promoting the unity of the church along all lines.

ILLINOIS.

The Church at Geneseo extended a call to Rev. W. L. McKinney, who had been admitted to our fellowship by the Middle States Committee, Mr. McKinney having come form the Methodist fellowship. He began his work at Geneseo January 1st.

At Alton things continue to happen. The minister of the Unitarian Church, Rev. Curtis W. Reese, has through the past year led the reform forces of the community so successfully that recently an assault was made upon him by a number of law-breakers. Fortunately Mr. Reese was able to defend himself and no harm was done, while the interests of the cause were greatly advanced. A six weeks revival campaign is being carried on in Alton under the leadership of Dr. Biederwolf. In past time this Evangelist has directly and bitterly attacked the Unitarian faith. So far

he has avoided this mistake in Alton. Our church has provided itself with a large amount of literature for distribution and is utilizing the revival to do its part in quickening the life of the community.

Wisconsin.

Our Milwaukee Church has just closed its fifty-first year, one of the veterans of the Middle West. The year has been a prosperous one from every point of view. Except when in search of a new minister, it has probably never held as many parish meetings as during this year. The occasion grew out of the intensive study of the church functions aided by charts prepared to indicate what was actual and what was possible. Special committees, appointed by the Trustees have held many conferences and made frequent reports. It is safe to say that the purposes and agencies of the parish were never so well understood by so many people before.

The Committee on Worship developed a fine spirit and method. First it elaborately informed itself and developed its own ideals, then it took the parish into its confidence. One of the results came in the adoption of the new Hymn and Service Book by a vote that was unanimous and intelligent. This book, together with modifications in the form of service is winning heartiest response and general commendation. There has been a marked improvement in attendance this year. The Committee on Religious Education made a careful study of the Sunday School on several successive Sundays, visiting classes during instruction, studying every factor in service, program of education, and social activities. Its report was very full and its admirable suggestions are in process of adoption. There are other committees yet to report. The experiment has done a great deal to quicken and improve the church life, The Alliance is devoting itself this year exclusively to a program of ethical and religious matters, talks on which are prepared only by members. Each year they are of a finer order,—and on one evening each year gentlemen are invited to take part in the discussion which is spirited and very interesting. As usual the large Social Service committee is interested in numerous bills to come before the legislature this winter and will make the minister its legislative agent at Madison, as it did at the last session. The parish rejoices this year in several additions, while the losses by removal from the city are less than usual.

At the annual meeting of the Madison Church the reports showed a splendid record of constructive achievement. The new parish house with all the great advantages it offers continues to be a drain upon the resources of the church. Through a generous gift of Dr. Charles H. Vilas the floating indebtedness was wiped out and the church begins the new year with no debts to the past. A series of evening services has been planned to continue for several months.

Minnesota.

The annual meeting of the First Church at Minneapolis was held Monday, January 11th. It was largely attended. After a social hour, during which dinner was served by the women of the society, the work of the church for the past year was reviewed and plans made for the future. It was a very pleasant occasion, for the reports showed every branch of the church in a more prosperous condition than ever before. The treasurer reported that more money had been raised than in any previous year, and that the attendance and collections at the Sunday services were larger. The Alliance reported the best year in its history in every respect, and there was no branch of the work that did not have the same tale to tell. There has been nothing unusual or sensational in the work of the year—simply good, steady, persistent effort on the part of all concerned to help forward the institution that expresses their ideals. Ever since the first edifice was built the society has been hampered by debt. It was $15,000 in the beginning, but it has now been reduced to $1,000 which will be paid in another year. This will relieve the society from a financial obligation that has kept it from realizing certain ideals of helpfulness. There was much pleasure manifested at the meeting over the society's speedy release and the larger outlook.

Iowa.

The Church at Humboldt reports as follows: On Christmas Eve we had a Christmas ship decorated in harmony with the children and young people. Santa Claus, who came in at a time when it was thought the children could get on without him, caused a good deal of merriment by introducing a young Santa Claus who was allowed to stay and distribute the apples and candy and other good things while the older fellow went on other errands in the neighborhood. Christmas Eve was voted a success by all present in Unity Sunday School. Sunday before Christmas the minister preached a sermon on the Santa Claus spirit. On the Sunday after on "Some Adventures of Santa Claus in Goodwill Village." On Sunday, January 8th, he preached on "The Lure of the Road that Winds and Winds." January 10th "Some Things that the Year 1914 has brought to Us." January 17th on "German Militarism" as seen from Friederich von Bernhardi's book: "Germany and the Next War." January 24th "British Militarism" as seen from Gen. Homer Lea's book "The Day of the Saxon." Other books on Militarism will be studied with a view to indicate that it is a world disease and that it is the theological outcome of the prevailing conception of patriotism and of the conditions of making a living. The church and Sunday School are holding their own. Several new members have joined the church recently.

Missouri.

At Kansas City the Alliance has added several new members within the last few months. The men's club is proving a success and holding regular meetings. The newest feature is a club for the younger girls of the church, known as the "Cross Stone Club." This club admits girls in the church or Sunday School over eight years old. It trains the girls to

aid in the church work and to help in their personal development. The club has literary programs and had a booth at the Christmas bazaar.

KANSAS.

Our Church at Lawrence has recently assumed a new responsibility. A member who died recently left her property for the purpose of founding a home for working girls, giving her residence in town for this purpose and supplying a fund for its support from the income of a farm and invested funds. The management of this home has been placed in the hands of the Unitarian church. It is to bear the maiden name of the founder, to be called "Ricker Home."

NEWS FROM THE MIDDLE STATES.

MISSION ITALIANE DELLA CHIESA UNITARIA.

The Unitarian work among the Italian people in New York and in Philadelphia was started last May under the auspices of the Unitarian Association of Boston, Mass. It is an entirely new work that has frightened not a few of the Italian orthodox ministers, who in turn have frightened the members of their congregations depicting the Unitarians as a kind of infidel Jews and myself as a renegade.

After nearly nine months of hard work and of daily private discussions in New York and in Philadelphia fear begins to give place to a desire to know our doctrines better and therefore, we are beginning to gather fruit from the money spent and the work done up to this time.

In Philadelphia nineteen Italian men and women were received into the First Unitarian Church on the 6th of November last and at the beginning of this year a fine group of Italian young people, already enrolled in the Young People's Society of the Church, organized themselves into a separate branch with the specific purpose of carrying on the work among the people of their nationality.

In New York an even greater number of people are ready to unite with All Souls Church at 20th St. and 4th Ave. A great obstacle to securing large audiences is the long distance that intervenes between the church building and the Italian colonies. I believe you will take pleasure in publishing the names of the Executive Committee of the *First Italian branch* of the *Unitarian* Young Peoples' Society in America: Mr. Ezio Finocchi, President: Mr. Peppino Dell'Osa, Propaganda; Mr. Saverio Del Sindaco, Philanthropy; Mr. Ernesto De Marino, Socials; Miss A. L. Crawford, Religious meetings of the Y. P. Society; Mr. Vincenzo Sautucci, Secretary; Mrs. Luisa Capaccio, Treasurer; Miss Dorotea Stakly and Peter Taglialatela, Music; Mr. Carlo Di Luzio and Mr. Cesare Taglialatela, Ushers.

Hoping to be able to report larger results and to speak of the propaganda done through our Italian monthly magazine—La Terza Italia (The Third Italy—or modern Italy) I beg to remain, Sincerely yours,

Filoteo a Taglialatela.

Rev. Filoteo A. Taglialatela conducts a monthly Italian magazine La Terza Italia—The Third Italy—the subscription price of which is one dollar a year. Unitarians who read Italian will find this of particular interest. Recent numbers have excellent pictures of Rev. Charles E. St. John and the First Unitarian Church of Philadelphia. We note in this excellently printed review articles on "La Fede: Pensieri di un Unitario," "Che cosa la religione deve alla scienza J. F. Clarke" and those on Mr. St. John "grande amico del' Italia edegl Italiani" and his church "la grande e bella chiesa Unitaria di Philadelphia."

FIRST UNITARIAN CHURCH, WILMINGTON, DEL.

On the 10th of December by invitation of the church, the Joseph Priestley Conference held an all day session in Wilmington. The speakers were Reverends Wm. M. Gilbert, Elizabeth Padghavos, E. H. Reeman, Dr. Doan, Alfred R. Hussey and Oscar B. Hawes. At the forenoon meeting there was a very animated and thoughtful discussion of the relation of Unitarianism to Social Issues. It ended in the afternoon by the adoption of resolutions condemning the military spirit and declaring for the peace of the world; favoring suffrage for women; and against the use of intoxicating liquor. The attendance was large all day but in the evening the church was full. Dr. Doan, Mr. Hussey and Mr. Hawes made fine speeches, and Mr. Allen C. Hinckley, the Grand Opera basso sang.

The attendance at the regular Sunday services has perceptibly increased, and people and minister seem to be of one accord.

Three of the four newspapers of the city have within the last year and a half published twelve of Mr. Hinckley's sermons in full. No other sermons have been thus published and it has been shown that in not a few cases non-Unitarians have read these Unitarian sermons and been favorably impressed by them. So the situation seems full of encouragement for good work and enthusiastic loyalty.

ROCHESTER, N. Y.

First Unitarian Church. The Board of Trustees of the church has declined to accept the resignation of the minister, Rev. Edwin Alfred Rumball, which he tendered in December, that he might take the field secretaryship of the Unitarian Conference of the Middle States and Canada, and Mr. Rumball has withdrawn his acceptance of the secretaryship. The trustees have granted him a vacation of two months, and in January he was in Memphis, Tenn., where he went to discharge a commission for the American Unitarian Association. He may devote February to similar work.

Supplies will be provided for the pulpit during Mr. Rumball's absence, and the preacher on the first two Sundays of January was Rev. Newton Mann, of Chicago. Mr. Mann, who celebrated his seventy-ninth birthday last month, was pastor of the Rochester church for nineteen years, from 1870 to 1889, and was largely instrumental in establishing the denomination in this city. From here he went to Unity Church, Omaha, Neb., where he re-

mained until he retired from the ministry in 1910. The veteran minister was active in astronomical research work when he was located in Rochester, and among other things discovered and named some of the double stars. In recent years he has written two books, "The Evolution of a Great Literature," in 1905, and "The Import and Outlook of Socialism," in 1910.

Part of the work of the church for the relief of the European war victims was the taking of a special collection, which amounted to $75, and last month the children of the Sunday school contributed for the Belgian children more than $60 worth of warm clothing, mostly new. This will be shipped from Boston with similar gifts of other Unitarian Sunday schools of the county.

The second lecture in a course for Sunday school teachers and parents was given in Gannett House January 8th by Herbert S. Weet, superintendent of the Rochester public schools. His subject was "Care for Adolescent Years." The lectures are free to all who wish to hear them.

ITHACA, N. Y.

The society suffered a severe blow in October in the death of its minister, Mr. Heizer (see THE ADVANCE for December, pp. 121 f.). The pulpit has been filled as follows. Oct. 11, Norman Macdonald, of the Graduate School of Cornell University; Oct. 18, 25, Prof. N. Schmidt; Nov. 1, Rev. A. R. Hussey, Baltimore; Nov. 8, Rev. A. H. Winn, Providence; Nov. 15, Rev. H. T. Secrist, Meadville; Nov. 22, Rev. Oscar B. Hawes, Germantown; Nov. 29, Rev. W. L. McKinney, Philadelphia; Dec. 6, 13, Rev. W. A. Vrooman, Toronto; Dec. 20, Jan. 3, Rev. Ernest C. Smith, Chicago; Dec. 27, Rev. Charles A. Hodges, Hatfield, Mass.; Jan. 10, Rev. Edward F. Hayward, Natick, Mass.; Jan. 17, Rev. Charles Graves, Albany; Jan. 24, 31, Rev. Howard A. Pease, Wheeling; Feb. 7, Rev. Albert J. Coleman, Brookline, Mass. The congregation has kept up fairly well. The Young People's Society is in a prosperous condition. The Woman's Alliance has 77 members and meets on alternate Wednesdays; a literary program is rendered at each meeting. The Alliance gave a dinner for the parish on the occasion of the annual meeting, Oct. 6, and has since given a picnic supper for the parish with a special invitation to Unitarian students in Cornell; it also served tea at the social hour held on several Sunday evenings in the church parlor. It has given $45 to local charities and has $150 in the treasury for aid to the church. The Sunday School, with Mr. Frank G. Tappan, of Cornell, as superintendent, is small, but in a flourishing condition. The attendance of late has averaged between thirty and thirty-five.

POUGHKEEPSIE, N. Y.

Rev. J. T. Sunderland, D. D., has been preaching two series of Sunday evening sermons as follows:

Religion and Evolution.

Oct. 26—The Evolution of the World.
Nov. 1—The Evolution of Man.
Nov. 8—The Evolution of Religion.
Nov. 15—Pain and Evil in the Light of Evolution.
Nov. 22—Immortality in the Light of Evolution.

Problems of the Orient.

Nov. 29—Political Conditions in China. Will the Republic Endure?
Dec. 6—Present Conditions in Japan. Is There a "Japanese Peril?"
Dec. 13—Political Conditions in India. Is British Rule of Benefit? Will it Continue?
Dec. 20—Conditions in the Philippines. Should the People have Independence? When?

Dr. Sunderland also announced an extended series of Morning Sermons on "The Modern View of the Bible," or "The Bible in the Light of the Higher Criticism," given generally on alternate Sundays, with the following subjects and dates:

Oct. 26—The Place of the Bible Among the World's Sacred Books.
Nov. 1—Why Study the Bible? The Bible's Value, Literary, Historic and Religious.
Nov. 15—What Claim Does the Bible Make for Itself, as to Inspiration and Authority?
Dec. 13—The Origin of the Old Testament.
Jan. 10—The Origin of the New Testament.
Jan. 24—The Legendary, Mythical and Miraculous Elements in the Bible.
Feb. 7—Why the Bible Contains the Books it Does. How it Has Been Preserved and Handed Down to Us.
Feb. 21—False and True Methods of Bible Interpretation.

GOUVERNEUR, N. Y.

No regular services have been held for some time. Rev. Dr. Atwood of St. Lawrence University has been good enough to preach frequently, with much pleasure and benefit to the people, who have never lost courage and appreciation of the larger and broader faith.

THE NEW YORK LEAGUE.

The fourth meeting of the New York League of Unitarian Women will be held on Friday, February 5th, at the Church of the Saviour, Birrepont street and Monroe Place.

Dr. J. T. Sunderland, the speaker of the day, will take for his subject, "The International Congresses of Religious Unity in Asia."

Friday, December 11th, was a long to be remembered day in the memories of the officers of the League and those members who were present at the meeteing in All Souls' Church, New York, where they received the Boston officers of the Alliance. Addresses were given by the President of the Alliance, Miss Bancroft, by Mrs. Atherton, Mrs. Coolidge, Mrs. Gilson, Mrs. Lillibridge, Mrs. Lond, and by Mr. Charles Stelzle, after which a social hour, with tea served by the women of All Souls' Church, was held in the League rooms.

The Alliance of the Church of the Messiah were hostesses at the December "At Home"

of the New York League at the Headquarters, 104 East 20th street. The rooms were bright with holly from the Camp Hill, Alabama, school and although the many Christmas celebrations in various churches prevented the attendance of the usual number, those who were present lingered to enjoy the hour of social intercourse.

THE JOSEPH PRIESTLEY CONFERENCE.

At a meeting of the Joseph Priestley Conference held at the Unitarian Church in Wilmington, Delaware, December 10, 1914, the following resolutions were passed unanimously, except the final paragraph of the first resolution from which five persons dissented.

Resolved, That at this time of world struggle and upheaval, this meeting of the Joseph Priestley Conference of Unitarian Churches assembled in session at Wilmington, Del., desires to place upon record its unwavering faith in the brotherhood of man and the righteousness of peace between nations; it views with horror and repugnance the present terrible conflict between the nations of Europe, and, without assigning blame for the causes of the outbreak to any nation, emphatically declares that in its judgment all such conflicts between nations are futile as solutions of national disputes.

This conference further announces its uncompromising opposition to the spirit of militarism, wheresoever and in whatsoever form it manifests itself and declares that peaceful coöperation is the only true law of Christian teaching for the righteous prosperity of nations. The conference therefore favors the reduction of all armaments to the lowest minimum of an efficient and international police force, charged with the duty of maintaining the peace of the world.

The conference rejoicing in the neutrality of the United States of America in the present conflict, assures the government of its hearty support in the maintenance of the same and prays that this country may be the promise of a new era of world peace that may abide forever.

Resolved, That the Joseph Priestley Conference in meeting assembled, deeply conscious of the terrible evil of the liquor traffic and the tragic outcome of the use of intoxicating drink expresses its protest against this evil and its sympathy with the work of the Unitarian Temperance Society.

Resolved, That the Joseph Priestley Conference in meeting assembled at Wilmington, Del., approves of the principle of true democracy and expresses its sympathy with the effort to secure for the women of our country the right of sharing by their votes in our affairs of government.

Resolved, That it is the sense of this Joseph Priestley Conference that the Unitarian Church should take the initiative in every field of endeavor for the social uplift of the people and thus demonstrate to all churches that no matter what may happen to break the hold of creeds, and render untenable ancient statements of faith, the church can still live as a most powerful instrument in every community, for the preservation of all that is worth preserving in our civilization and for the continuous progress and advancement of mankind.

MABEL M. RORER,
Secretary.

AMERICAN UNITARIAN ASSOCIATION.

The following correspondence has passed between the Unitarian headquarters at London and Boston:

The British and Foreign Unitarian Association,
Essex Hall, Essex Street, London, W. C.
18th December, 1914.

To the President and the Directors,
American Unitarian Association,
25 Beacon Street, Boston, Mass., U. S. A.

Dear Brethren in the Faith:

The Century of Peace.

We address you with deeply mingled feelings at this Centenary of Peace between your nation and ours. While profound thanksgiving ascends from our hearts to Almighty God, and while joy springs from our reverent remembrance of the many wise and good who have been His instruments in securing this priceless blessing for us and you, we are mourning with a grief beyond utterance the terrible calamity of War which has come upon us and our neighbors, a horror which stands out black and shameful against the fair record of Anglo-American relationship.

Knowing well that you share with us these conflicting emotions, alike the sense of triumph and of tragedy, we desire to clasp hands across the sea in mutual trust and fraternal affection; and now to consecrate ourselves with you again to the great task, which seems specially committed to our religious fellowship, of proclaiming practically and effectually the Brotherhood of Man, the underlying unity of all humankind.

In the discharge of that great task, may we never grow weary, but dedicate to it our utmost powers of mind and soul, meeting all opposing obstacles with more than military courage; and seeking in its fulfilment a victory which all may share. And so, from generation to generation, may our children's children enjoy unbroken the amity in which we now gratefully rejoice, until with the passing of the years the very memory of strife between us fades into a dim antiquity.

Signed on behalf of the British and Foreign Unitarian Association.

J. F. L. BRUNNER,
President.
HOWARD CHATFIELD CLARKE,
Treasurer.
W. G. TARRANT,
Chairman of Committee.
W. COPELAND BOWIE,
Secretary.

American Unitarian Association,
25 Beacon St., Boston, Mass.

To the President and Committee of the British and Foreign Unitarian Association.

Dear Brethren:

Your affectionate greetings, reminding us of the peaceful and friendly relations which for a

century have existed between Great Britain and the United States of America, bring us good cheer.

May the underlying unity between these two great nations, bound together as they are by a common language and literature, honoring the same traditions and pursuing the same ideals of political and social well-being, never be disturbed by the cruel and barbarous fanaticism of war. May the religious hopes and impulses that we cherish, whose fundamental purpose is to promote freedom, justice and peace among the children of God, help to establish on this earth the reign of brotherhood and goodwill.

On this anniversary, therefore, even while the clouds of strife and bloodshed in Europe overshadow our American homes and hearts, we yet rejoice with you that so many noble men and women of our faith have seen, and are laboring to make real and final, the prophetic vision in which "nation shall not lift up sword against nation, neither shall they learn war any more."

We pledge our patient and disinterested endeavors to preserve and deepen the fraternal relations now existing between these two great nations, and we join with you in the prayer that mankind everywhere may receive the spirit and obtain the blessings of universal peace.

SAMUEL A. ELIOT,
President.
LEWIS G. WILSON,
Secretary.
CHARLES W. WENDTE,
Secretary of the Department of Foreign Relations.

Boston, Massachusetts.
January 12, 1915.

The Unitarian churches can hardly render a greater service to the world just at this time than to take advantage of the opportunity of this Anniversary of the Century of Peace to proclaim anew their message of brotherly love and to restate the Christian duty resting upon all men and nations to live together in friendly concord.

A circular has been issued, signed by the President of the American Unitarian Association and the Secretaries of the Departments of Religious Education and of Social and Public Service, suggesting to the churches that on Sunday, February 14th, they should appropriately celebrate the ending of the first and the opening of the second century of peace between England and the United States.

Suggested Orders of Service for use in Sunday schools or Young People's meetings have been sent to all the churches and can be furnished in quantity. The officers of the Association also offer to furnish material to be used in the preparation of appropriate sermons or addresses.

THE CHURCH OF OUR FATHER—LANCASTER, PA.

The January Calendar of this church announces an interesting campaign for Liberal Christianity, to open with a series of meetings on January 17th, continuing throughout the ensuing week and conducted by the minister. This first series of meetings will be followed later, at the end of the Stough Evangelistic Campaign in the city, by a further series of two weeks' meetings, conducted by Rev. E. A. Coil, of Marietta, Ohio, and Rev. W. L. Sullivan, of New York City. An exceptionally fine program of music, under the direction of one of Lancaster's leading music teachers, has been arranged for all three weeks' meetings.

The purpose of these meetings, the Calendar states, is to bring to the attention of the public the things for which Liberal Christianity stands and to make clear the real division in Christendom. Orthodox Evangelical theology does not represent the whole truth about Christian thinking. There is another side to the story, and this it will be the aim of the meetings to present in a spirit of perfect friendliness and charity, but with absolute candor. It is only fair to the general public, the statement continues, that it should be made plain that a genuine religious life and fervor and an earnest honest endeavor to uplift moral and civic life are in no way dependent upon outgrown theological dogmas that violate the best judgment and intelligence of modern educated men and women.

The four opening months of this season show a steady development in the progress of this church. Eight hundred more people have attended the services than during the corresponding period of last year, and there has been a net increase of $158 in income from plate collections and envelopes.

THE MONTREAL CHURCH IN WAR TIME.

During the past five months not only have the regular activities of our church life been carried on with unflagging zeal, untiring effort, and unswerving loyalty, but our people have risen to meet the new calls and new duties, thrust so unexpectedly upon them, with a self-sacrificing devotion, a courage and loyalty which prove the worth of our Unitarian religion as a dynamic of life. Fifteen young men of the congregation have enlisted, and more are in training, ready to follow as long as there is need of men to bear arms.

Individual members of the congregation have contributed generously to the Montreal Branch of the Canadian Patriotic Fund, the amounts thus contributed aggregating many thousands of dollars. The organization of the relief work in Montreal for the wives and families of the men who are serving the Empire on the battle fields in Europe must be attributed to a life long member of the congregation, for it is to the inspiring genius of Miss Helen Reid that the inception of this work, now national in its scope, is due. Many ladies of the congregation are among the volunteer workers in this organization. Space will not allow all the work of our people outside of the church organizations to be detailed, but it may be interesting to record what has been done within the church itself, for this record will give a clear indication not only of the work attempted, but also of the spirit in which it has been carried on.

The Samaritan Society, the oldest organization in connection with the church, has made 252 garments. These have been given to the Victorian Order of Nurses, the Protestant Infants' Home, the Maternity Hospital, the Montreal Day Nursery, The Charity Organization Society, and the Social Service Committee of the Women's Alliance; in order that the work of these various institutions might not suffer this year when the calls on the charity and good will of the community have been so numerous and so urgent.

THE JUNIOR ALLIANCE (an organization of young girls from ten to fifteen years of age) has held regular meetings each Saturday morning. The girls have been sewing for the Belgian Relief service and the record of work accomplished is a fine tribute to the skill and devotion of the workers and the ability, wisdom and love of their indefatigable leader, Mrs. H. W. Weller. This Society also gave an entertainment on December 18th in aid of Madame Loysan's Hospital in France, which netted a profit of $65.00. The entertainment consisted of a sale of dolls and candy, and the production of a little Christmas play entitled "Ye Christmasse Gueste," which beautifully portrayed the true spirit of Christmas. The young girls caught the spirit of the play, and, with unconscious art, presented it so sweetly that all present were greatly charmed.

Another fine achievement is the work of Miss Stuart's Sunday School class in making some twenty sets of infants' garments for the Soldiers' Wives' League. The class is a small one and this record means much, for it shows the earnest, helpful spirit which animates our young people today.

Two special collections have been taken in the Sunday school. The first in aid of the Belgian Relief Fund in November, amounting to $32.00 and the second on Christmas Sunday (December 20th) in aid of the Children's Memorial Hospital in this city, amounting to $52.25.

The Fellowship of the Common Good, an exceedingly informal Society, which meets to discuss together various social and economic problems, has held its regular fortnightly meetings, but, as this year the minds of all the civilized world are focussed on the problems of international life rather than on local problems of social conditions, the addresses have been on such subjects as "Peace and Its Attainment," "The Hundred Years of Peace Between Great Britain and the United States," and "How Can I Spread Peace Principles and Why Should I Do So?"

The New Club (Young People's Society) produced by Mrs. Katrina Trask's Peace Play "In the Vanguard" on January 8th, when Channing Hall was filled with an audience which almost taxed the seating capacity of the hall. It has been said that this play is the "first successful attempt to teach the profound lessons of human brotherhood and peace upon the stage." A difficult play for amateurs, its production (in a slightly abridged form to meet the exigencies of a small stage) reflects great credit on the young players; the work of Mr. Harold Moore as the enemy being especially fine. The pleasure of the evening was enhanced by the music rendered by the Young People's Society of Emmanuel Congregational Church. An act of "brotherly kindness" which was much appreciated.

A. C. M.

Montreal, January 9, 1915.

REVIEWS.

THE YALE REVIEW for January is especially rich in good things. Among its contents are "America and the European War," by Norman Angell; "The Political Teachings of Treitsche," by Professor Arthur T. Hadley; "German Economics and the War," by Henry C. Emery; "The Russian Problem," by P. Vinogradoff; "The Literature of the Belgians," by Charles C. Clarke; "Fifty Years of Hawthorne, by Henry A. Beers; "Our Commercial Drama," by W. C. de Mille; "Southey as Poet and Historian" by Thomas R. Lounsbury; "World Sanitation," by Richard P. Strong; "The Worst Edition of Shakespeare," by Charles S. Brooks; Academic Superstition and Democracy," by Florence V. Keys.

THE CONSTRUCTIVE QUARTERLY for December opens with a searching article on the "Works of Ernst Troeltsch" by Frederich von Hügel; and other good things follow—among them: "Generic Christianity," by Shailer Mathews; "Personal Faith," by Prof. H. Th. Obbink, of Utrecht, Holland; "Lutheranism and Mysticism," by Prof. Freidrich Loofs of the University of Halle; "Philosophy and Belief," by Prof. Edward A. Pace, of the Catholic University, Washington, D. C.; "International and Interdenominational Research of the New Testament," by Adolf Deissmann, of the University of Berlin; "Progress in Religion," by Bishop W. A. Guerry; "Social Work in America," by Edward T. Devine; "War and a Higher Nationalism," by Dr. H. Symonds, Vicar of Christ Church Cathedral, Montreal; "John Tauler," by Bishop Boyd Carpenter.

THE UNPOPULAR REVIEW for January has articles on "The Philosophy of the War"; "The Expansionist Fallacy"; "Nietzsche in Action"; "Parables of the Dramatic Mob"; "Our Chaotic Divorce Laws"; "The Passing of the Educated Man"; "The Cult of St. Vitus"; "Femininism and Socialism"; "What is the Chance for a Job?" "The Nation's Adventures in Education"; "What is a Progressive?" "Our Debt to Physical Research"; "Ethnic Darwinism a New-Old Fallacy."

FELLOWSHIP NOTICES.

Frank Byron Crandall, of Harvard Divinity School, having satisfied the Committee on Fellowship of the New England States, is hereby commended to our ministers and churches. Certificate granted December 18, 1914. Committee: Louis C. Cornish, Julian C. Jaynes, Robert F. Leavens.

Lewis Clinton Carson of Detroit having satisfied the Committee on Fellowship of the Western States, is hereby commended to our ministers and churches. Certificate granted January 5, 1915. Committee: Wilson M. Backus, F. S. C. Wicks, Ernest C. Smith.

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Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God our Father.